XAVIER
UNIVERSITY
LIBRARY

GEO. A. FLOTH & CO.
LIBRARY
NOV 1940
BINDERS
CINCINNATI O.

The Woodstock Letters
VOL. LXIII. No. 2.

THE PRIESTHOOD OF COLONIAL MARYLAND*

(1634-1773)

During this Tercentenary Year considerable attention will be given to the unique place Maryland holds the history of the politico-religious development of our nation. One of the most attractive chapters may be neglected: it is that which tells the story of the apostolic zeal and courage of the priests who kept the Faith alive in Maryland from the landfall in 1634 to the Suppression of the Society of Jesus one hundred and thirty-nine years later in 1773. It is almost exclusively a part of the mighty chronicle of the Society of Jesus. With but few exceptions, all the priests who labored in the Maryland Mission were members of the Society. To tell their history is to write the story of the nascent Catholic Church in the eastern part of what is now the United States. During the century and a half of their labors, the field of their missionary work embraced Maryland, the northern tier of counties in Virginia, East and West Jersey, the "three lower counties" (Delaware), eastern Pennsylvania and New York.

The history of the priesthood of colonial Maryland, however, has not been completely neglected. No description of its progress could justly ignore the presence of the sons of St. Ignatius Loyola. From more

*The WOODSTOCK LETTERS is very grateful to Dr. Guilday and to Monsignor Kirby, the Editor of *The Ecclesiastical Review*, for permission to reprint this appreciation of our early Fathers and their work, which first appeared in *The Ecclesiastical Review* for January, 1934.

than one aspect their history, which includes that of the Catholic laity to whom they ministered so faithfully, is almost the only heroic and inspiring picture in the development of pre-Revolutionary Maryland. No unbiased Maryland historian has ever credited the non-Catholic clergy with any appreciable spiritual or intellectual uplift in the colony. Education was practically non-existent, except that which the Jesuits conducted from 1634 on, in spite of their slender resources. In their knowledge of art, science and literature and in general culture, none could rival them. In contrast to the long and often sordid career of those who ruled the colony after the Puritan usurpation of the seventeenth century and of those who too often controlled the Maryland Assembly during the eighteenth century, the lives of the educated Catholic laity and of their spiritual leaders are the only consoling features in the retrospect.

Many of the sources for the history of the priesthood of colonial Maryland have already been gathered by patient and scholarly hands. In 1889, Father William Treacy, then pastor of St. Joseph's Church, Swedesboro, N. J., published his eloquent tribute to these gallant soldiers of the Cross—*Old Catholic Maryland and its Early Jesuit Missionaries*. This little volume was made possible by the data Treacy found in the privately printed WOODSTOCK LETTERS to which he had access, and by the enormous collection of facts in Brother Henry Foley's seven volumes: *Records of the English Province of the Society of Jesus* (London, 1877-1883). John Gilmary Shea does justice to Maryland's Jesuits in many of his chapters, and the late Bishop Russell has penned inspiring pages on their zeal for Christ and the Church in his *Land of Sanctuary* (1907), while the latest contribution, Father Henry Spalding's *Catholic Colonial Maryland* (1931), has reawakened Catholic American interest in these pioneers of the Faith. Father Treacy did not have the advan-

tage of the monumental four volumes by Father Thomas Hughes, S.J., entitled: *History of the Society of Jesus in North America, Colonial and Federal* (New York, 1907-1917), but his pages, while inaccurate in many places, show a profound appreciation of the lives of these early apostles. In his preface, he writes:

> Their zeal and fortitude, their devoted charity, their utter contempt of earthly comforts, their patience under wrongs and insults, their heroic conduct in the midst of dire hardships and great dangers are worthy of the glorious men whose names are justly emblazoned in the histories of India, China and Japan. The same spirit that animated the missionaries who first explored the Mississippi, the Ohio and the Illinois rivers, the same spirit that fired the souls of the Fathers as they sailed the great lakes of the North, or the lazy and flower-lined streams of the far South, burned steadily and brightly in their apostolic hearts. If martyrdom had presented itself to them they would have as joyously embraced it as did Isaac Jogues in the Mohawk Valley, or the heroic priests, Lallemant and Brébeuf, did upon Lake Huron.

The history of the Maryland priests falls easily into the four periods which chronicle the vicissitudes of George Calvert's ideal of religious toleration. Around that ideal, more so than around any other factor in the political or economic life of the Palatinate, centers all that occurred after the Puritan usurpation of 1644-1646 and the Anglican Ascendancy of 1692. All those detriments to religious freedom—penal legislation against the Catholic Faith, educational restrictions, confiscation of Church property, deprivation of the franchise, political ostracism, double taxation, imprisonment, exile and sometimes death—can be interpreted only in the light of a determination to exterminate the Catholic Faith in the Land of Sanctuary. These four periods coincide in a general sense also with current political changes in the home country. The first runs from the settlement at St. Mary's City in 1634 to the execution of Charles I in 1649; the second period carries us through the crude and brutal years of the Cromwellian Commonwealth to the res-

toration of Charles II in 1660; the third period ends with the attempt of England's last Catholic King, James II, to grant freedom of worship to all classes in the realm; and the closing period takes us from the Orange Rebellion of 1688-89 on through the fog-bound years of the first three Georges to the American Revolution.

During all this time, beginning in 1634 with Fathers Andrew White and Altham (Gravenor) up to the Suppression of the Society, one hundred and forty-four Jesuits labored in the Maryland Mission. As far as we can be certain, one hundred and thirteen of these were priests, one was a scholastic, and thirty were lay brothers. In the list of Father Hughes, the racial stock of these members of the Society is given. While all the priests belonged to the English Province, not all were English. There were eleven Americans and eight Germans; five were born in Ireland and one, in France; two were Flemish, two were Welsh, one was from Luxembourg and one from the Canary Islands. Towards the close of the seventeenth century (1696), the first native-born son of Maryland to become a Jesuit, Father Robert Brooke, returned to labor there; and from that time until the Suppression, eleven Americans became members of the Society and after their ordination were sent back to Maryland. Father Hughes gives also the names of twenty-six other Americans who became Jesuits but who never returned, either because they were overtaken by the Suppression or had been assigned to other work in England, Belgium or France. One of these, Father Nicholas Sewell of Maryland, became Provincial (1821) of the revived Society of Jesus in England.

The English Province to which they all belonged was begun in 1580 as a Jesuit Mission by Blessed Edmund Campion and Father Robert Persons. Under Father Persons's remarkable leadership (1581-1610), colleges and seminaries were founded in many cities

of continental Europe for the education of English priests and laymen. The Counter-Reform was then a flood-tide and it is not surprising that the Society of Jesus had a particular attraction for the brave English lads whose hearts were on fire with the desire of restoring the Faith to their beloved land. The Mission was erected into a Province in 1623, and by the time Fathers White and Altham set sail for Maryland (1633),there were over one hundred and fifty Jesuit priests in England. Most of these priests were trained at St. Omer's College, founded by Father Persons in 1562. "St. Omer's" soon became a catch-word with the No Popery element in England and in Maryland; its graduates, cleric and lay, were the most formidable hindrance to the extermination of the Faith England ever encountered. In the violent periods of Maryland anti-Catholic history, the "St. Omer's men", as the Jesuits were called, were regarded as the chief barrier to the gradual disappearance of Catholicism in the colony. To these Jesuits should be added, in order to complete the picture of the priesthood of colonial Maryland, seven Franciscans who came from England between 1672 and 1720, a Capuchin (Father Alexander Plunkett), and probably a Benedictine (Father Ambrose Bride). Two secular priests, Fathers Gilmet and Territt, who were sent by Lord Cecil Baltimore in 1642, remained a short time. The biographical data on these priests, secular and regular, is not quite complete, but sufficient facts have been established by Brother Foley and Father Thomas Hughes to give us a fairly good picture of the life and labors of all these early American missionaries.

In the earliest or truly Catholic period of the little settlements of Maryland—from 1634 until the successful rebellion of Claiborne and Ingle in 1644-46—peace between Catholics and non-Catholics reigned in the colony. In fact during these years the priests had converted many of the Protestant adventurers who came

to the colony. The retrospect would be almost idyllic, were it not for the stand the second Lord Baltimore had taken in the unfortunate Secular-Regular controversy then ablaze in England. Gallican theories were dividing the clergy and the principal Catholic laymen in England into two camps at the time, and Cecil Calvert added to the confusion by his Erastian policy on the right of the Jesuits in Maryland to acquire property either by grant, purchase or by bequest. It would take us too far afield to describe the Jesuit-Baltimore controversy which reached a crisis during the régime of Father General Vitelleschi (1615-1645). By the first Conditions of Plantation the Jesuits were entitled to 28,000 acres. They claimed, however, only 8,000 which they considered at the time sufficient to carry on their spiritual work. During this conflict on their right to own private property, occurred the glaring injustice of Baltimore's confiscation of the Jesuit property at Mattapany on the Patuxent (1640). From that time until practically the end of the colonial period, legal restrictions follow one another like links in a heavy chain forged to curb the Fathers from possessing any land whatsoever. The Claiborne-Ingle rebellion (1644-1646) coincided with the defeat of the royalist at Marston Moor (July 2, 1644), and the subsequent Maryland rebellion gave the local Puritans and the Virginians an opportunity to display their loyality to the rebels in England by confiscating Catholic property for their own use. There were five Jesuits in the colony at the time of the rebellion. Two, or perhaps three, of them fell into the hands of the Virginian marauders, and Fathers White and Copley (Fisher) were sent as prisoners to England. No direct accusation of assassination against the Virginians can be made in the absence of documentary proof, but it is highly suspicious that other Jesuits, all young, should have died in the same year while in the hands of their enemies.

Both Fathers White and Copley escaped death at their trial in London, but with their departure from Maryland, the Mission ended; by May, 1647, the Father General of the Society was seriously considering its abandonment, not indeed because there were no volunteers for the work, or because the plight of the Maryland Catholics was not fully appreciated in Rome, but mainly because Lord Baltimore, then hand-in-glove with the Gallican wing of the English Catholics, apparently wished to make Maryland forbidden ground for the Jesuits, as is evident in the Concordat (1647) and the Conditions of Plantation (1648) which he forced on the colony. A further blow occurred when Lord Baltimore, after the death of Leonard Calvert (June 11, 1647), appointed for political reasons William Stone, a Protestant, as governor. Stone's record, however, from the standpoint of religious liberty is that of a decent, fair-minded man. As Father Hughes has written: "The Puritans now were coming into the Province from Virginia. The rebels at home, who had joined hands with the Virginians in plundering and devastating the priests' property no less than Baltimore's, were received to pardon. The Catholic gentry who, ten years before, had been a moral power in the colony, were sinking numerically into a small minority. Their spirit of toleration, which had given a distinctive character to the province, was still breathing, but with difficulty."

The English Provincial, Father Knott, had meanwhile accepted the fact that the Maryland Mission had collapsed and applied to the General for permission to begin a Mission for the Catholics in upper Virginia. Apparently presuming on this concession, he sent out Fathers Copley and Starkey, some time previous to the receipt of Vitelleschi's letter of December 8, 1647. Father Copley soon found his way into Maryland, and by a strange coincidence met at one of the manor houses where he called, many of the leading Catholics

of the colony gathered in private assembly, no doubt discussing a problem which was to rise several times before religious liberty was restored to Maryland—that of a general exodus of the Catholic body to some Catholic land, like the West Indies or New Spain, where they might live in peace. Father Copley's courageous attitude toward the local government as well as to Lord Baltimore explains to a large extent the gradual renaissance of missionary activity in the colony at this time. As a recent writer has said:

> Father Copley was no cloistered soul, who by rights should look up to the Lords Baltimore as *grand seigneurs* replete with the worldly wisdom of the day. As a member by all his ties of descent, of England's greatest and oldest families, as a cousin of the Queen, his social standing was, to say the least, quite as valid as that of the Calverts . . . Copley spoke to Calvert not as a country parson to the lord of the manor. He spoke to him . . . as peer to peer.

It was during these years that the Catholic leaders of the colony then in the majority in the Assembly, undoubtedly spurred on by the courage of Father Copley, passed the celebrated "Act concerning Religion," better known as the "Act of Toleration," on April 21, 1649. Under the protection of the Act of 1649 and supported by a safe-conduct once given to him by Charles I, Father Copley now set about to reorganize what remained of the Jesuit plantations and to protect them legally by means of lay-trustees. Baltimore was angered by this method of escaping his arbitrary interpretation of the old English mortmain laws, and until his death (1675) a cautious watch was kept on the Jesuits so that their petty holdings should not be increased either by purchase or by bequest. Other farms and plantations, it is true, were added under this system of lay assignment, but with the transference of Cromwellian hatred to the colony all Jesuit property, on which the support of the priests and the missions rested, was at the mercy of land sharks, acting under the guise of religion.

The execution of Charles I (January 30, 1649) placed the government of England in the hands of the grim followers of Cromwell. England was to all practical purposes from 1649 to 1660 a republic, although opposition to the Commonwealth was never absent during these years. Domestic discontent and foreign wars kept Cromwell too preoccupied to give much attention to the English colonies. There was in consequence a certain amount of freedom for the Maryland priests to minister to their flocks. Commissioners, however, were sent out to the colonies to ensure their allegiance to the Protector and among those named was Maryland's evil genius: Claiborne. Maryland was quickly subdued, and in August, 1654, a new "Act concerning Religion" was passed by the Puritan assembly at Annapolis, making it a law that none who professed the Catholic Faith could be legally protected in the province. Whatever liberty was granted to other religionists, it was clear that Catholics, and especially the Jesuits, were not to share in that freedom. No creditable Maryland historian has ever palliated this heinous ingratitude.

In the midst of this anti-Catholic drive, Father Copley, "the most prominent figure in the colony during the first twenty years of its existence," died in 1652, and Father Starkey was alone. A second noble figure now appears on the Maryland scene: Father Francis Fitzherbert (Darby), who was sent out to help the lone missionary in 1653. Like White and Copley, Fitzherbert's learning was profound and like them he was a priest of large experience. It should be pointed out that in selecting priests for the Mission, care was taken to choose men of exceptional learning, owing to the dearth of books in the colony. The Puritans were now masters of Maryland and the Jesuit Fathers Fitzherbert and Starkey were obliged to take refuge in Virginia where they are said to have lived in a miserable hut near Accomac, not far from the place where in

1570 the Jesuit martyrs of the Axacan Mission had died for the Faith. Catholic houses and chapels were invaded in the hope that once caught the priests might be butchered—to use the word of the Puritan leaders themselves; their books, furniture and belongings were carried off, and again Catholic Maryland mourned the absence of its spiritual guides. From 1655 to 1658, perilous as it was to cross the Potomac to visit their flocks, these two priests did so; but in February, 1657, Father Starkey died, leaving Father Fitzherbert alone. From this time until the Orange Revolution in 1688-1689, seventeen Jesuit priests and eight lay brothers came to Maryland, among the latter being two founders of Catholic education in the colony—Brothers Ralph Crouch and Gregory Turberville. As Father Hughes describes it, "there was life and zeal in the Mission, as long as men lived to put forth zeal. But they seemed to be coming only to die." And he shows that the consumption of youthful missionary life was greater in Maryland than in the contemporary Iroquois and other Indian missions. In fact, the effect of the climate was so oppressive and the drain upon health so marked that permission was given all missionaries to return to England after seven years in Maryland.

The restoration of the Palatinate to Lord Baltimore in 1657 was soon followed by the reënactment of the former law of religious toleration without much opposition on the part of the Puritan element, which with impunity confiscated lands and chattels. A respite to the intolerance of the Puritan leaders came during the régime of Governor Philip Calvert (Lord Baltimore's brother) in 1661-1662 and during that of Governor Charles Calvert (third Lord Baltimore) from 1662 to 1678. Both were practical Catholics, and during their regency the missionaries were freed from the irksome necessity of carrying on their spiritual works by stealth and in disguise. There were not wanting malcontents,

such as the turbulent American parson, John Yeo, who appealed in 1676 to his chief, the Archbishop of Canterbury, to send out men capable of capturing "the Popish Priests and Jesuits who are encouraged and provided for," to such an extent that Maryland by its Popery had "become a Sodom of uncleanness and a Pest House of Iniquity."

We can pass over the usual subserviency of the colonial assemblies whenever some particularly obnoxious anti-Catholic law was enacted at Westminster or whenever as in the Popish Plot of Titus Oates (1678), the Protestant Ascendancy seemed endangered. The round-swell of No Popery in colonial life ebbed and flowed in harmony with the politico-religious waves of anti-Catholicism in the home country, and it took no particularly keen observer to realize that there was a distinct drift back to the Faith visible in the reign of Charles II (1660-1685). The known Catholicism of the Duke and Duchess of York added to the intense anti-papist bitterness. Charles II issued a partial toleration in 1672, which granted liberty of private worship to the Catholics, but this was more than the Maryland Assembly could admit, and a series of Test Acts was passed to bar Catholics from posts of trust. All the penal restrictions of the homeland were echoed in the usual petty way by the Assembly. The colonies in fact rang with denunciations against the papists—the clergy of Massachusetts and Virginia rivaling each other in their frenzied sermons. With the accession of the Duke of York to the throne as James II in 1685, it was but a question of time before the storm would break. The Declaration of Indulgence (7 April, 1687) gave toleration to all. From that time to the Revolution which placed William and Mary on the throne of England (January, 1689), events moved rapidly, and with the Orange-Stuart House established in England, the worst period of anti-Catholicism in the colonies was ushered in.

It is well to keep in mind that all through these years from the first Revolution (1644-46) to the second (1689-90) and then on until the end of the French and Indian War (1756-1763), the outcry against the Jesuit missionaries and the Catholic laity was seldom due solely to genuine religious fanaticism. There really was not that much love for religion on the part of Puritan or Anglican to urge him to violent reprisals against the Catholics. Another purpose, while kept duly hidden, was a desire to overthrow the absolute proprietary rule of Lord Baltimore and especially to guarantee a legal cloak for confiscation. Every anti-Catholic uprising meant a harvest of sequestration and robbery of whatever Catholic land was not thoroughly protected by law. Deeds of trust and of transfer were searched for a legal loophole whereby the enemy might secure Catholic homes and plantations. As was the common thing then in English religious history, the colony was aroused from time to time to a frenzy by the usual threats of Catholic "plots" and "designs" against the Ascendancy. So ridiculous did the whole outcry become that in 1689 sixteen of the most influential Protestants of Maryland characterized the situation as the result of "ill-minded persons who are studious and ready to take all occasions of raising a disturbance for their own private and malicious interest."

But in spite of the good-will of their more intelligent neighbors, the Catholics of Maryland, priests and laity, were now entering upon the fourth and last stage of the long agony of a miserable persecution which has blackened forever the escutcheon of religious liberty in America. The foundation in 1689 of the Maryland Protestant Association with the ex-Anglican parson, John Coode, at its head, meant that a compact and formidable group had determined on driving Catholics out of the colony. No Catholic could well call his life or his property his own, as Charles

Carroll wrote Lord Baltimore at this time. King William approved the acts of Coode and of his band of outlaws, who were robbing and destroying to their hearts' content, in spite of vigorous protests from leading Protestants. Lord Baltimore lost his charter and Maryland became a royal colony, Sir Lionel Copley being appointed (1691) governor of the same. A new period, the darkest in its history, had opened for Maryland.

At that time, the members of the English Jesuit Province in Maryland numbered three priests, three brothers and a scholastic. The priests were expelled, taking refuge at the Catholic settlement of Aquia Creek in Virginia. From this time forward it was a slow death to all Catholic hopes in Maryland, as it was in all the other colonies except Pennsylvania. The anti-papist animosity was fanned to white heat by ministers of the Established Church in Maryland and Virginia and by Puritan ministers throughout the rest of the colonies. Special legislation by statutes against the hated Jesuits, a common determination to exterminate Popery on this side of the Atlantic, a constant, vigorous and brutal intrusion into the sacred intimacy of the Catholic home, the legal inability of papists to hold land, but above all the lance-thrust, direct and deadly, at the survivance of the Catholic priesthood—these are but the better known factors in the great colonial anti-Popery campaign under William III, Mary II, Anne, and George I. During these reigns (1688-1727) were reënacted some of the most vicious of the penal laws. It was at this time the fourth Lord Baltimore apostatized. The only missing links between the bigotry of this period and that of Elizabeth's day were the rack, the scavenger's daughter, the little ease, the halter, and bloody Tyburn tree. How Catholicism ever survived during the century which followed the Orange Rebellion would be a mystery, were it not that we can see clearly in the lives of the Maryland and

Pennsylvania Jesuits a supernatural heroism equal in all respects to the bravery of their brethren in pagan lands during those same years. Father Hughes lists seventy-six Jesuit priests and seventeen lay brothers who came to Maryland from 1700 to 1773 and who kept the fires of Faith burning in spite of all the galling restrictions of the Ascendancy. After the establishment of the Church of England in Maryland (1692), until the end of the colonial period, its clergy took the lead in all No Popery movements, outdoing to some extent the vicious erosion of the Puritan and Presbyterian drive of the preceding epoch. Of that clergy the least written the better. Its own historians have been so brutally frank on the dull, deadly weight of the moral disgrace many of its ministers were heaping upon the Anglican Church that nothing need be added. In one sense, however, the Anglican terrorism of 1692-1773 had a good effect: it caused the Fathers, small though they were at any one time in numbers, to extend their spiritual consolations to Virginia, to Pennsylvania, and in spite of Orange bigotry to New York City and surrounding settlements.

Added to all these hindrances was another which brings the lives of these gallant Jesuits close to our own—the problem of support. This deserves more than a passing mention, especially because so many erroneous traditions about the income from their farms persist to our own day. Of support of Church and clergy in our contemporary sense, there was none. This does not mean that gifts, stipends, and bequests were not given in Maryland; but systematic "collections," as we know them, did not exist. If the Jesuits did not live in penury, it was not the fault of Lord Cecil Baltimore. From the beginning no provision was made to support the spiritual guides of the colony. The first Jesuits secured land on the same conditions, agreements and contracts as the rest of the gentlemen adventures, since they were on the same footing with

the lay citizens of the community. The amount of land so acquired was just enough for a house and in a few cases a chapel, and a farm large enough for the maintenance of the Fathers. At the height of their prosperity the total acreage of these "blessed farms," as Father Anthony Kohlmann later ironically called them, was meagre; but small as they were, these farms were always a burden and a vexation to themselves. The temporal management involved was irksome to a body of scholars whose sole purpose in the colony was spiritual. "We little more than hold our own," wrote Father Killick in the beginning of the eighteenth century. This may well be taken as the key to the whole story. In 1756, there were 92,308 Protestants in Maryland, holding about three and a half million acres. The Catholics, who numbered about 8,000, held 316,150 acres. The Jesuits had about one-tenth of this acreage. One thing is clear: the Fathers not only supported themselves and their churches, but "bore all the expense of divine worship, and of the ornaments which appealed to the sense of propriety and beauty"—an asset to the community which, "amid the shocking bareness of Puritanism," the better educated Protestants were quick to recognize.

Two other aspects of the Jesuit land question are seldom mentioned by those who have discussed the legal grounds for their possessions—the constant drain upon their resources in carrying on missionary work among the Maryland Indians and Negroes. Although their efforts to bring the light of the Faith to the Indian tribes of the Palatinate lack much of the striking heroism of their fellow-Jesuits in New France, nevertheless the intelligence shown in approaching the Indian mind and the self-sacrifice displayed in this heart-breaking work all through these years deserve to be better known. From the very beginning the relations of the Fathers with the Indian wards of the colony stand out in sharp contrast with those of the Puri-

tans of Massachusetts. The same is true of their apostolic work among the Negro slaves. Their ministry with these unfortunates was the most truly Christian of all the nascent colonies in the New World. Not alone in their own personal devotion to the slaves have the Maryland Jesuits written a sturdy chapter in the history of colonial charity, but in a splendid degree they accomplished something else, perhaps unique in our colonial annals: they aroused, created and made firm in the hearts of the Maryland Catholic colonists, men and women, their supreme duty of teaching the Negroes by word and by example the doctrines and the discipline of our Faith. To those who know present-day Maryland this is one of the unbroken links with the whole past of its history.

Certainly from what we know of the support the Jesuits received, missionary life was one continued series of hardships. One paragraph from the extant correspondence of 1764 will suffice to give an insight into the situation:

> Our journeys are very long, and our rides constant and extensive . . . I often ride about three hundred miles a week, and never a week but I ride one hundred and fifty or two hundred miles. In our way of living we ride as much by night as by day; in all weathers, in heats, colds, rain, frost and snow. You must not imagine that our chapels lie as yours do. . . . They are in great forests, some miles away from any house of hospitality. Swamps, runs, miry holes, lost in the night, etc.—this, as yet, and ever will in this country, attend us. Between three and four hundred miles was my last Christmas fare on one horse.

From much of this correspondence another factor shines out magnificently in the entire history of these Maryland priests. In spite of the "fierce, white light" that beat upon them from their enemies, with every word and act under inimical observation, not a single accusation against the purity of their lives or against the Christian nobility of their characters was ever made. The silence of their adversaries on this score

is one of the most remarkable tributes ever given to the American priesthood.

Other phases of sacerdotal life in Maryland during that paralyzing period of the Establishment (1692-1773) might be given; but what is of supreme value is the knowledge that the Jesuits not only kept the Faith alive in the hearts of the descendants of the early pioneers and of the later groups of immigrants, but also made as many converts each year as are today the pride of many an American diocese. Their preaching attracted many non-Catholics because their private lives were in such contrast to the clergy of the Establishment. In common with most of the clergy of the day the priests read their sermons; they were able to give something more, however, than the "dreary prosing from a manuscript or a printed book," as was the custom with non-Catholic clerics. For the spiritual growth of their flocks, the Fathers conducted retreats at regular intervals for the laity. There was a Catholic tract society which did the same work on a small scale which our Truth Societies are doing today. Whenever they were left in peace, the Fathers directed a circulating library; and from catalogues we possess, it is evident that Maryland Catholics were abreast of the best Catholic literature of the day. There was one rather unique devotion—the private perpetual adoration of the Blessed Sacrament. Those who joined the league promised to give one-half hour at home "on their knees in honor of the Blessed Sacrament, by meditating or saying of vocal prayers, either relating to the Blessed Sacrament or to the Sacred Heart. When hindered by sickness, they must apply to some other to supply their place." The adoration lasted twelve hours each day, from 6:00 a.m. to 6:00 p.m.

If so far in this survey of the Catholic priesthood of Maryland, nothing has been said of the Jesuit schools, it is because this aspect of their activities is better known. That the plan of a school or college was in the

minds of Fathers White and Altham after the settlement of St. Mary's in 1634 can scarcely be doubted, since six years later they received permission from Vitelleschi to proceed. The fate of the school from its inception at St. Mary's City, its development at Newtown, Calverton and Bohemia Manor, until it finally blossomed forth into Georgetown College in 1789, followed the vicissitudes of religious freedom as already described. The success of the schools may well be measured by the number of boys prepared for higher study in the Catholic colleges of Belgium and France.

Another factor of interest to us of this present day, with the wide-flung hierarchial government of our Church in the United States, is the problem of the attitude of the Catholic laity toward the creation of a bishopric in Maryland. Up to 1756 little if any attention had been paid by the Sacred Congregation De Propaganda Fide or by the London Vicar-Apostolic (under whose jurisdiction presumably the Maryland Mission was) to the question of ecclesiastical rule in that far-off settlement. After that date, when apparently Propaganda became aware of the situation, Bishop Challoner of London was, as he frankly stated, unwillingly saddled with the burden of the Catholics on the mainland and in the West Indies; and he promptly began to rid himself of the charge. For a decade correspondence passed between himself and his agent in Rome, and several expedients were proposed; among them was the plan to furnish this little Catholic section of the British colonies with a vicar-apostolic of its own. Living as they were in the anti-Catholic atmosphere of the French and Indian War period and just when opposition to the Catholic toleration clause in the Treaty of Paris (1763) was becoming vocal, it is quite understandable that the leading Catholic men of the colony, headed by Charles Carroll of Annapolis, Henry Darnall (Archbishop Carroll's grandfather), Ignatius Digges and some two hundred

and fifty-six others, should write to the English Jesuit Provincial, Father James Dennett, explaining to him that such an appointment would only add to their unhappy conditions. The fact that a Vicar-Apostolic would be the first person of episcopal rank and dignity to come to the colonies might appear "very bold and presuming if not also even daring and insulting." They judged that the "sending us an Apostolical-Vicar in the present situation of affairs would necessarily draw after it the utter destruction and extirpation of our H. religion out of this colony, and consequently compel us either to forfeit a great part of our estates and fortunes in order to retreat to another country, or utterly give up the exercise of our H. religion." A copy of this remonstrance (July 16, 1765), accompanied by a covering letter from Charles Carroll (the father of Charles Carroll of Carrollton), was sent to Bishop Challoner, in which the Vicar-Apostolic of London is told that for many years past attempts had been made to establish an American bishopric "on this continent" and that this was "constantly opposed thru the fixed avertion ye people of America in general have to a person of such character." Besides, Carroll was confident that "no one here has ever thought such a person necessary." That the Jesuit Fathers had no part in this remonstrance is clear from the documentary evidence at our disposal. But it speaks well for the good relations between the priests and the laity as well as for the satisfaction the latter had in the spiritual conditions of the time. Up to the Revolution and indeed for a decade afterward it would have been dangerous to the peace and security of the Mission to place the Church in Maryland-Pennsylvania under episcopal rule, owing to the non-conformist attitude toward "prelacy."

From 1634 to 1773 twenty-four Superiors holding faculties of jurisdiction from the English Provincial, directed the work of the Jesuit Mission of Maryland

and the surrounding colonies. What their powers were is not fully disclosed by the documentary material so far published. There is still a question whether these Superiors had the privilege of conferring the Sacrament of Confirmation. The last of these Superiors, Father John Lewis (1768-1773), was Vicar-general of the London District until the Prefecture-Apostolic with John Carroll at its head was created by the Holy See.

Such in brief retrospect is the history of the priesthood of colonial Maryand. Blow upon blow had been struck at their liberty, at their legal and civic equality with the other colonists, and especially at their spiritual ministration to their flocks. The story ends upon a more tragic note.

The Church in the United States will hardly ever be placed again in so perilous a position as that which it faced at the time of the Suppression of the Jesuits in 1773. The historians of the Society have described to us the unholy aftermath of the degree of extinction in all those lands where the Jesuits had flourishing missions and colleges; but there is no page in all the saddening story so pathetic as that of Maryland. It is true that the Maryland Jesuits had enemies just as malignant in their hatred as the governmental and ecclesiastical leaders in Europe; but in Europe and elsewhere, with the departure of the Fathers and their temporal coadjutors, other priests and lay brothers were at hand to bridge the gap made by the interim of 1773-1814. In the Maryland-Pennsylvania Mission the case was otherwise. When the Act of Submission, sent to them by Challoner, October 6, 1773, was signed by Father John Lewis, the Superior, and his twenty fellow-Jesuits, the Church in the future Republic was face to face with disaster. If Bishop Challoner, then the juridic superior of the American Church, had any interest in what was virtually a deathblow to the Faith here, there is no evidence of it in any of his letters at the time.

We have a summary of the missions dated September 6, 1773, which gives a succinct picture of the Church here that year. The principal house of the Society was at Port Tobacco, where three priests resided. Then came the house at Newton which served the Catholics for a radius of twenty miles or more. Some of the Fathers resided with private families as chaplains and were thus enabled to extend their missionary labors to the surrounding towns. Other flourishing centers of missionary activity were Whitemarsh, St. Thomas', St. Mary's, St. Inigoes, Frederick, Bohemia, Philadelphia, Goshenhoppen, Lancaster and Conewago, with "Stations" at surrounding points in New York and New Jersey. How thoroughly these congregations were attended is seen in the fact that on Sundays from early morning until eleven o'clock confessions were heard, Mass was then said, a sermon preached at the end of Mass and catechism lessons given. All these ministrations from the very beginning were gratuitous; voluntary offerings alone being accepted (*"ita ut ne dona quidem sponte oblata ullo pacto admittant"*). The journeys of the Fathers were long and arduous. They took no part in the secular affairs going on around them, and hence were held in high esteem by Catholics and non-Catholics. The missions were fairly well provided for by this time owing to the excellent care taken of the property by lay trustees and lay brothers from the days of Cecil Calvert onward. The total number of Catholics in the Maryland-Pennsylvania Mission at that time was about 20,000.

After the Suppression no appreciable change occurred in the American Church. The priests continued to live under the guidance of Father John Lewis, the last Jesuit Superior, until 1784, when Father John Carroll was appointed Prefect-Apostolic of the Church in the new Republic. Fortunately for the Church, the twenty-one priests who signed the Act of Sub-

mission, broken in spirit by the sheer injustice of the Suppression, were men of God. All they could do was to carry the burdens of the Mission, quietly, submissively, without complaint, somewhat helplessly, it is true, waiting for the dawn of a better day. That day came with Carroll's election as first Bishop of Baltimore in 1789. The critical period of interim was over and the Church in the United States was at last under the high command of the Founder of its Hierarchy.

PETER GUILDAY.

The Catholic University of America.

A. M. D. G.

THE SPIRIT OF THE MARYLAND VENTURE*

1634-1644

By Rev. Gerald G. Walsh, S.J.

I

THE PURPOSE OF THE PILGRIMS

PROPAGATION OF THE FAITH—COLONIAL EXPANSION—MATERIAL PROSPERITY—SPIRITUAL PEACE

By the Spirit of Maryland Venture I mean the spirit of the Pilgrims as I find it revealed in the authentic documents of the first ten years of Maryland's history. And so, as a sort of text for what I am about to say, I choose certain words which must have been familiar to every Gentleman-Adventurer who shared in the great enterprise which we celebrate today. The words may be found in the *Prospectus* which was issued, apparently, under the authority of the second Lord Baltimore in 1663, and delivered to those Catholic gentlemen whom he hoped to win over to the idea of the Maryland Venture. The words, in an English dress, are these:

"There is a prime and principal purpose of the Right Honorable Baron of Baltimore. It is a purpose which is presumed in the others who are about to sail in the *Ark* and *Dove*. The purpose is this: that in a land so fertile, there may be sown not merely the seeds of grain and of fruit, but likewise the seeds of religion and devotion. It is a purpose worthy of Christians; worthy of angels; worthy of Englishmen. It is a purpose nobler and more glorious than any which England, for all the rich record of her victories

* An address given before the faculty and students of St. Mary's Seminary, Baltimore, on April 8, 1934, at the invitation of the Rector, Rev. Father Fenlon, S.S.

has ever achieved. Behold, vast regions are white unto the harvest; a teeming womb is ready for the seeds of Eternal Truth. . . . Who can doubt that, by this single splendid venture, many thousand souls will be won for Christ? I call it a Splendid Venture, this garnering in of souls, for such was the work of Christ the King of Glory."

"I call it a Splendid Venture, this garnering in of souls; for such was the work of Christ the King of Glory."

That is not, today, the usual way of talking about the Maryland Venture of 1634. And, in fact, it was not the only way of talking of the Venture back in 1633. The same document which set forth so nobly the spiritual ideals of the Maryland Pilgrims does not neglect material appeals to the more practical men.

"Not in all men (the document reads) may we expect the same ardor of enthusiam and loftiness of mind, the same singleness of purpose and the depth of spiritual vision. The majority of men set their hearts on comforts, riches, honors. Not, indeed, that there is any necessary contradiction between spiritual purpose and material advantage. The Maryland Venture is wide enough for both. By some hidden force, or rather by the obvious Providence of Almighty God this Maryland venture is meant to appeal both to natural and supernatural aspirations."

And so it is that the Prospectus of the Maryland Pilgrims sets forth what to normal Catholic gentlemen would seem the human advantages of their future home. The climate is declared excellent—neither too hot like Florida, nor too cold like Plymouth Bay. The Chesapeake is said to be teeming with fish. There is promised to the toil of trade a thirty-fold profit. It is pointed out that grapes abound from which wine may be made. And then, besides much else, there is a final appeal: the future was theirs; wealth and well-being

lie ahead if only they would rely on wisdom and work and the lessons of experience.

The Propagation of the Faith and Material Prosperity—these, then, are the two purposes of the Pilgrims as declared in the Maryland Prospectus.

Two additional purposes are revealed in another document of even greater historical value. The document is the series of official *Instructions* drawn up and signed by Lord Baltimore on November 13th, 1633, just one week before the sailing of the *Ark* and the *Dove*. In that document four purposes are enumerated: the Propagation of the Faith; Colonial Expansion; Material Profit; and Spiritual Peace (or in the words of the document "as much freedom, comfort and encouragement as they can desire").

II

THE VOYAGE OF THE ARK AND THE DOVE

It was with such thoughts and desires in their minds and hearts that the little band of about twenty Catholic Pilgrims set sail from the harbor of Cowes, in the Isle of Wight, on the morning of November 22, the Feast of St. Cecilia, 1633. They had with them their servants, Catholic and Protestant, to the number, it may be, of 200 or more.

The story of this voyage has been left on record in a document of unforgettable dignity and charm, written by that same holy Apostle of Maryland who is supposed to have penned the Prospectus which I have already quoted. Father White's first care was, of course, to bless the ships:

> "commending the main parts to the protection of God and the patronage of His most holy Mother, of St. Ignatius and of the Guardian Angels of Maryland."

And so, with a gentle North-east breeze behind them they sailed down the Solent Channel. But then, as though Almighty God willed that the vicissitudes of

the voyage should be a symbol of the pilgrimage of life, the wind, on that first day, failed them. They were forced to anchor in Yarmouth Cove. Only after mid-night, and so, on November 23, the Feast of St. Clement, did the *Ark* and the *Dove* make their final start. They navigated safely the dangerous tidal currents of the Solent, and then ran out into the English Channel. One of the last sights they could have seen on the English mainland would have been the Castle at Lulworth, the home of the Welds, where on August 15, 1790, a little more than 150 years later, John Carroll was to be consecrated as the first Bishop of Baltimore, and so start the glorious history of our American Hierarchy. By Monday, the 25th, Feast of St. Catherine, they had left Land's End behind them. But on that day a fierce North wind blew down from the Irish Channel. The storm was too much for the little *Dove*, a pinnace of less than 50 tons. It was forced to turn back to the shelter of the Scilly Islands. The captain of the *Ark* kept on. He ran the risk of being wrecked on the rocks of the Irish coast; but apparently those Catholic gentlemen liked the spice of dangerous adventure. Fortunately, the wind veered round. On the morning of the 26th they found themselves sailing right into the teeth of a stiff South-wester. The *Ark* had to tack, and progress was slow. And so it was for three whole days as they crossed the Bay of Biscay towards Finisterre in Spain. Here again, as at Land's End in England, they ran into a storm. On the Feast of St. Andrew, the patron of Father White, a howling South-east wind blew like a hurricane. It was, says Father White, as if all the demons of Maryland had come forth in battle array. In the darkness of a stormy night the main-sail was torn in two, and one-half was all but lost in the raging waves. "The minds of the bravest, both passengers and sailors, were struck with terror." Happily the hearts of the Gentlemen Adventurers, as of many of

the others, were Catholic hearts. They went to Confession. They betook themselves to prayer. Two hundred and twenty years before the dogmatic declaration of 1854 these clients of Mary made petitions and promises to the Immaculate Conception. They prayed, too, to St. Ignatius, to St. Michael and all the Angels of Maryland. Father White tells us that his own soul was filled with an extraordinary spiritual consolation. He reminded Our Lord, he tells us:

> "that the purpose of this Venture was to give glory to the Precious Blood of our Redeemer, by the salvation of the natives, to consecrate a new Kingdom to Christ, and to dedicate a new Dowry to Mary. . . . I felt more fully than ever the extent of God's love for the people of Maryland."

Prayer was answered. The storm passed; and for the rest of the voyage they were neither disturbed nor delayed by winds or calms. Only one tragedy marked the journey. On Christmas Day the feast was celebrated not wisely but too well. They forgot that they were now in the Tropics. There was much sickness, with a death toll of twelve, including one of the leading Catholics.

By January 3rd, they reached Barbadoes; and for over a month they delayed among the Lesser Antilles. At last on February 7 they left St. Kitts heading for Point Comfort in Virginia. Here again they delayed till March 3, when they began a slow exploration of Chesapeake Bay. When at last they entered the Potomac they gave it the name of St. Gregory—the name of that great Pope, who more than 1000 years before, had lit the fire of Catholic Faith in England. What is now called *Point Look Out,* the Catholic Pilgrims named *St. Michael's Point* in honor of the Angels. So, too, when they reached a group of islands in the Potomac, they called them, as you would expect from Catholic Pilgrims, *St. Clement's, St. Catherine's, St. Cecilia's.* You will remember they started from Cowes

on St. Cecilia's day, from Yarmouth on St. Clement's, and they met the first storm on the Feast of St. Catherine.

III

THE FOUNDING OF THE COLONY, MARCH 25, 1634

St. Clement's island was chosen as a place of settlement. On March 25th, the Feast of the Annunciation of the Blessed Virgin Mary, the Pilgrims celebrated the formal Founding of Maryland. It was exactly the kind of celebration that you would have expected from a body of Catholic gentlemen. First of all they went to Mass. And in those days when educated Catholic laymen easily understood the language of the Church, they must have been moved by the liturgical parts of that Mass. The Introit is taken from Psalm xliv, which is a bridal song of the mystical marriage between Christ and His Spouse the Church:

> "They are led along with joy and gladness. They are brought to the home of the King . . . My heart overfloweth with a goodly theme. I recite my praises to the King."

So Father White, who was offering the Holy Sacrifice, began. In the Prayer of the Mass they begged that all those who believe that Mary is truly the Mother of God may be helped by her powerful intercession. For the Epistle of the Mass they read the Prophecy of Isaias foretelling that a Virgin should conceive and bring forth a Son whose name should be Emmanuel, God with us. In the Gospel, of course, they read the story of the Annunciation, how an Angel of God came into a city of Galilee called Nazareth, and said to the Virgin Mary: "Hail, full of grace, the Lord is with thee; blessed art thou among women"; and how Mary had said: "Behold the handmaid of the Lord, be it done to me according to thy word." And the Postcommunion, at the end of the Mass, all prayed the now familar prayer:

"Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son was made known by the message of an Angel, may by His Passion and Cross be brought to the glory of His Resurrection; through Christ Our Lord. Amen."

"By His Passion and Cross." With those words still ringing in their ears, they fashioned a large Cross from Maryland wood. It was borne in procession to a prominent spot. In that procession Governor Leonard Calvert, Commissioners Jerome Hawley and Captain Thomas Cornwallis, and the other Catholics, Gentlemen-Adventurers and servants, joined. The Cross was erected as a public monument to Christ Our Saviour; and the land was solemnly taken possession of in the name of the Redeemer of the world and of the King of England. Then all on bended knees recited with deep emotion the Litany of the Holy Cross.

After this, according to the Instruction of Lord Baltimore, all the Pilgrims, Catholic and Protestant, were assembled, and a document was publicly read setting forth the four Purposes of the Plantation to which I have already alluded—the Propagation of the Faith; Colonial Expansion; Material Profit; and Spiritual Peace.

That is the simple story of the Coming of the Pilgrims to the Land of Mary in 1634, as far as it is revealed in the documents of the day.

It was, as you see, precisely what you would have expected from any body of English Catholic gentlemen who desire to begin all over again, in America, the kind of life which had been made impossible, by persecution, to their fathers and grandfathers in England, but which had been lived, in peace, before the Great Religious Revolt by thirty generations of their ancestors.

IV

HISTORICAL PERSPECTIVE—DEMOCRACY, TOLERATION, ECCLESIASTICAL FREEDOM

"Thirty generations of their ancestors." It seems to me that on a day like this we ought to draw back a little, and look at that scene on St. Clement's island in the larger perspectives of history. What were the deep historical *forces* from which this Venture sprang? And what were the *forms* the Venture took in the first ten years of its history?

To understand what happened in 1634, and even to understand the documents that deal with the Maryland Venture, you have to go back a thousand years and more into English history. You have to go back to the year of Our Lord 597, and to that great Pope St. Gregory, whose name used to be written on every map of Maryland. In that year 597 Gregory the Great did for England just what the Maryland Pilgrims were doing for Maryland. In the year 597 there came from Rome to England the light of the Catholic Faith, and with that light came Culture and Civilization.

It was in 634, exactly 1000 years before the Mass was said in Maryland, that it was said in ancient Wessex of which that Isle of Wight, from which the Pilgrims sailed to Maryland, then formed a part. It was in that same year 634 that a Catholic bishopric was established in the North of England, and which later developed into the bishopric of Durham. It was that bishopric of Durham that was destined to give to the first Lord Baltimore a model of governmental arrangements when he framed the Charter of Maryland. Between that year 634 and the year 1534, that is to say for thirty generations, Catholic gentlemen lived their Catholic lives and made and guarded the laws and liberties of Englishmen. They gladly accepted, for nine hundred years, the holy sacrifice of the Mass as the center of their religious devotion,

and they welcomed the bishops appointed by the Holy See as the guardians of dogma and the ministers of religious discipline. "Mary's Dowry" was the name they fondly gave to England. They did not talk much, those Catholic gentlemen of ancient England, about the theory of Democracy or the theory of Toleration or the theory of the Independence of the Church from political control. They took these things, in their true meaning, for granted. You have only to compare the first laws of the Maryland Assembly with the Great Charter written by English Catholic gentlemen in the early thirteenth century to understand how much more ancient than Maryland is the fact of Democracy, and the fact of the Freedom of the Church from the power of the State. When in fact in 1639 the Freemen of Maryland, in the Assembly at St. Mary's, wanted to declare their Democratic freedom they could find no better way than this:

> "The inhabitants shall have all their rights and liberties according to the Great Charter of England,"

according, that is to say, to the venerable tradition of Catholic England. And when they made that other notable declaration:

> "Holy Church within this Province shall have all her rights, liberties and immunities safe, whole and inviolable in all things,"

they were summarizing, once more, the very words which their ancestors had used in that same Great Charter of 1215.

So, too, with Toleration. Men and women of the Jewish faith came to England at the time of the Norman Conquest. For two whole centuries, from 1066 to 1291, they were given by their Catholic fellow citizens the completest toleration of the practice of their religion. They were allowed to enter unmolested into many sides of English life. If at last they were required to retire from England in 1291 it was not

on account of religious persecution, but purely for political, social and commercial reasons.

This then is the first of the three great historical forces that give a meaning and a motive to the Maryland venture: the memory of a merry England which for thirty generations had kept intact the Catholic Tradition of genuine Democracy, practical Toleration and the real Emancipation of the Conscience from political control.

V

THE CENTURY OF TYRANNY, INTOLERANCE AND ECCLESIASTICAL SUBSERVIENCE

It was so until the fateful year 1534—exactly one hundred years before the Maryland Venture. In that year Democracy, Toleration and Ecclesiastical Freedom came to a tragic end. In that year the man who was already a bigamist, and who was destined to be a divorcé and the legalized murderer of two of his wives and of thousands of his subjects, repudiated three of the cardinal convictions of the Catholic Tradition: firstly, the conviction that a Law should correspond to the reasonable will of a people as expressed in immemorial custom; secondly, the conviction that the primary function of the State is the protection, not the persecution, of the conscience; and, thirdly, the conviction that the Church is a society perfect in itself and independent of the State. In the year 1534 Henry VIII declared it treasonable for an Englishman to accept that spiritual authority of the Holy See which had been willingly accepted in England since the days of Gregory the Great. One of the first victims of the new tyranny was a strange coincidence, the great grandfather of that Father Henry More who was the religious Superior of the first missioners in Maryland. In 1535 Sir Thomas More was put to a bloody death in the Tower of London. From that day on, Tyranny,

Intolerance and Ecclesiastical Subservience became the new tradition of England's government.

When at last in 1579 the two heroes of the Maryland Venture—George Calvert and Andrew White—were born, it had become high treason for a Catholic Priest to offer in public the Holy Sacrifice of the Mass. It was a criminal offense, punishable with a heavy fine, even to attend Mass. It was forbidden to give one's children a Catholic education either in England or abroad. In 1581 Edmund Campion, one of the sweetest and noblest and most scholarly Englishmen of the 16th century, was ignominiously hanged, and drawn and quartered for doing what had been done, in peace, for nine hundred years by Englishmen, and what was again to be done, in peace, on March 25th, 1634, on Lady Day, in Maryland.

In 1593 the new tyranny which at first had been aimed only at the traditional religion of the people of England was now directed against that Protestant sect that had clamored most loudly for a revolution in Religion. The Puritans began to be persecuted by the Anglicans in power. It was this new kind of persecution that at last sent forth the *Mayflower*, in 1620, to seek for a Puritan peace in Plymouth Bay.

By 1633 the hateful spirit of religious persecution had engendered the still more detestable spirit of sectarian bigotry. The sailing of the *Ark* and the *Dove* was delayed for over two months, not by the King and his Council, but by the bourgeois envy of middle class merchants who sought to conceal their commercial rivalry under the mask of religious zeal.

There is a curious document in the Archives of Maryland. It is entitled: "Objections answered touching Maryland." The second of the Objections that had to be answered by the Pilgrims of Maryland was this:

"Such a license (to sail to Maryland) will seem to

be a kind of toleration or at least a connivance at Popery."

It is a short sentence of sharp words; but like a flash of lightning in a dark night, it throws a lurid light on the real meaning of the Maryland Venture. That venture was not the beginning of a new idea; it was the rescue of an old idea from the strange new fact of official persecution and bourgeois bigotry. Happily those *Objections* provoked an answer from one of the Catholic Pilgrims. It deserves to be remembered as a part of that ancient Tradition which the Pilgrims were attempting to rescue from the shipwreck of Puritan England:

"Conversion in matter of Religion, if it be forced, should give little satisfaction to a wise State of the fidelity of such converts; for those who for worldly respects will break their faith with God, doubtless will do it, upon a fit occasion, much sooner with men."

VI

THE CENTURY OF CATHOLIC MISSIONARY ZEAL

This century of Religious Intolerance is not the only contour in the background of the Maryland Venture. That same century, from 1534 to 1634, had been a century of missionary zeal.

During the very months of 1534 when Thomas Cromwell, in London, was planning to pluck out the heart of England, to commit the true High Treason of betraying the more than millenial Traditions of Christendom, there was in the University of Paris, a small band of men engaged in a very different work. One was a Spanish nobleman of high and ancient lineage, who had been converted to God during his convalescence from the wounds of an honorable war. Another was a very great scholar who had turned from his boundless ambitions and intellectual pride to a humble following of Christ Our Lord. Altogether there were seven in the little band; and on August 15,

1534, they promised to God to live a life of poverty and purity, and to make, if possible, a pilgrimage to the Holy Land for the conversion of infidels. In 1540, the very year when Henry VIII cut off the head of that Thomas Cromwell who had been the main minister of the new tyranny, that little band became, with Pontifical approval, the Society of Jesus.

Six months later, Francis Xavier had set out for distant India in quest for souls. Before his death in 1552, he had reached the very gates of China and Japan. He died lying on the bare ground, under the open sky in the tiny island of Sancian.

In 1547 when young Edward VI was being forced, by the looters of the Religious Houses, into a policy of official persecution, Jesuit missioners were beginning to toil, for the love of God, among the negroes of the African Congo.

In 1549 while the people of England were rising in their last vain rebellion against the new religious tyranny, Jesuit missioners were announcing the good-tidings of God to the Indians of Brazil.

In 1566, more than a dozen years before George Calvert and Andrew White came into the world, Jesuit missioners landed in Florida. In 1571 a band of these men sailed up the waters of Chesapeake Bay, in search for souls. Their blood was shed by the tomahawks of Indians; but they had fulfilled the law of spiritual generation whereby the blood of martyrs becomes the seed of the Church. When in 1634, Father Andrew White wrote that the Mass on St. Clement's Island was the first Mass to be offered in these parts, he was, in a way, mistaken. His own fellow Jesuit, Father Segura, had said Mass somewhere in the basin of the Potomac, more than 60 years before.

In 1579, the birth-year of Calvert and White, there was a Jesuit missioner living in the court of the Great Mogul in Northern India. In that year Japan could count 10,000 converts to Christ.

Forty years later in 1609, when Father Andrew White, the future Apostle of Maryland, was taking his Vows as a son of Ignatius, the amazing history of the Paraguay Reductions was about to start.

In this very year 1634 while Father White was saying the Mass on St. Clement's Island, up there in Canada, the blessed martyr, Anthony Daniel, was tramping through the forests to his mission among the Huron Indians.

And meanwhile throughout the world the sons of St. Dominic and of St. Francis were sharing, in holy rivalry, with the Jesuits the glories of these spiritual conquests.

It is only in the light of facts like these, so it seems to me, that we can properly appraise the meaning of the Mass on March 25th, 1634. In the perspective of this century of Marytrs and Missioners we can better appreciate the words of the Prospectus which was issued to the Maryland Pilgrims:

> "I call it a Splendid Venture, this garnering in of souls; for such was the work of Christ the King of Glory."

VII

THE FIRST TEN YEARS IN MARYLAND HISTORY

Such then, in large outlines, is the historical perspective of the Maryland Venture. Both the Venture, and the documents dealing with the Venture, get their full meaning when we see them in relation to three great historical forces:

Firstly: the force of the ancient Tradition of Catholic Democracy, Catholic Toleration, and the Catholic Emancipation of the Church from the State;

Secondly: the force of the tragic memories of one hundred years of political persecution and bourgeois bigotry in England;

Thirdly: the force of the example of missionary zeal given by the religious brothers of Andrew White.

The second question we should ask ourselves today is this: What were the actual forms the Venture took in the first ten years of its history?

I say ten years, advisedly.

There are facts in the later history of Maryland that can afford satisfaction to no one. In 1644, there was an orgy of blood and loot at St. Mary's City perpetrated in the name of Puritan religious fanaticism. In that year Father Andrew White, the first Apostle of Maryland, became the first martyr of the Maryland Idea. He was put into chains, thrown into a boat and carried to England, where it was hoped by the new masters of Maryland that he would lose his head.

In the *Act Concerning Religion* of 1649 there are certain phases reminiscent of the ancient Tradition of Catholic England; but there are likewise elements of a narrow Puritan intolerance copied from the Cromwellians of contemporary England.

In 1654, just twenty years after the Founding of Maryland, a Puritan Assembly at Annapolis denied to the original Catholic Founders some of the most elementary human rights.

In 1676 a Maryland clergyman could write to the Archbishop of Canterbury urging the arrest of "the Popish priests and Jesuits."

By 1687 we have the extraordinary spectacle of an England enjoying Religious Toleration under a Catholic King, while Maryland, "the Land of Sanctuary" is in the throes of Religious Intolerance.

At last a sad day came when a descendant of the first Lord Baltimore was willing to exchange the birth right of his Faith for the pottage of political privilege.

I take it that no one is caring to commemorate events like these in the Tercentenary of Maryland's Founding; and therefore I shall not dwell upon them.

Again, there are certain ideas, certain interpretations of the Maryland Venture, which are as different

from the ideas implicit in the documents as the later intolerance is different from Maryland's early freedom. These ideas, I believe, have arisen because certain historians are less familiar with the immemorial Tradition of Catholic Culture than with the tragic history of the 16th and 17th centuries.

I hold it to be a grave mistake to take these ideas as the basis for our Maryland celebration.

For my part, what I see in the documentary evidence available is a body of Catholic gentlemen, clerical and lay, behaving in the most normal Catholic way. I find, in one word, not a Revolution, born of a new idea, but, if I may used the word, a Revelation of an old Tradition.

The Charter that governed the lives of the Pilgrims was drawn up in terms of the most ancient Feudal law. The Lord Proprietary was an Absolute Sovereign; yet the Freemen of Catholic Maryland could appeal to inalienable human rights because they could appeal to Magna Carta.

The Catholic Gentlemen-Adventurers, during the first five years, were in a position, had they so desired, of exploiting the Colony in the interests of a narrow oligarchy—yet, as a fact, they welcomed their Protestant indentured servants to political equality.

The ordinary men of the Colony, with superior weapons, could have decimated the natives—yet, in fact, we find the Indians entertained at the white man's table, and the Indian children reared in the Pilgrims' homes.

It would have been sufficient for the simple spiritual needs of an infant Colony to have one or two hard working priests of the most ordinary attainments—but, in fact, in Father Andrew White, Maryland was given a profound scholar with a command of Hebrew, Latin, Greek and modern languages, a former professor with vast erudition in theological and scriptural problems, a man who had associated with the

choicest intellectual spirits of the age of Bellarmine and Bacon, Shakespeare and Descartes.

A busy administrator like Jerome Hawley might well have been excused if he limited his spiritual devotions to his Sunday Mass—yet, in fact, we find it recorded in the most matter of fact way that he found time to make the Spiritual Exercises of St. Ignatius Loyola.

A bluff soldier like Captain Thomas Cornwallis might well have been excused if he tended to take a modern and erroneous view of the "Separation" of the Lay State from Christian Law—yet, in fact, it is he who writes the most vehement letter of protest when the second Lord Baltimore began to interfere with the freedom and legitimate immunities of the missioners of Maryland. It was this plain spoken soldier who demanded:

"to have laws thoroughly sound and resolved by wise and learned and religious divines, to be no wise prejudicial to the immunities and privileges of that Church which is the only true guide to all eternal happiness . . . whereby you may declare the sincerity of your first pious pretence for the planting of this desert province . . . I never yet heard (he continues) that any lost by being bountiful to God or His Church . . . Give unto God what doth belong to Him; and doubt not but Caesar shall receive his due . . . I will rather sacrifice myself and all I have in the defense of God's honor and His Church's right, than willingly consent to anything that may not stand with the good conscience of a real Catholic. (Otherwise, he says) I shall with as much convenient speed as I can, withdraw myself and what is left of that which I brought with me, out of the danger of being involved in the ruin which I shall infallibly expect. . . . Your Lordship knows that my security of conscience was the first condition that I expected from this government."

These last words are often torn from their context and quoted as though Captain Cornwallis was formulating the new idea of the modern conception of the "Separation" of Church and State. In reality, as you see, it is the language of the Catholic Tradition, which presumes the fact of Toleration where toleration is legitimate, but likewise demands the rights of the Church from a Proprietary who was beginning to go back on his word.

VIII

CONCLUSION

Whether, therefore, we look at the Maryland Venture from the point of view of the historical forces that brought it about, or from the point of view of the forms it took in the first ten years of its history we are led up to one conclusion.

The Maryland Venture of 1634-1644 was not the fruition of a new idea, but the resurrection of an old tradition. The men who were responsible for the Venture were not a body of theorists, but a body of practical men of action; and their action is Catholic action. When they speak, even their words have the ring of the old tradition of mediaeval Christendom or of the contemporary movement of Catholic missionary zeal.

Take just two last examples.

In an evil hour when the dark form of famine cast its sinister shadow over the Province in general, and over the Missions in particular, a lonely priest stood faithful to his post of danger. It happens that we still have the letter he wrote in his hour of trial. A line or two of that letter reads as follows:

> "I should prefer to work here among the Indians for their conversion, and destitute of all human aid, and reduced by hunger, die, lying on the bare ground under the open sky, than even once to think

of abandoning this holy work of God through any fear of privation. God grant me but the grace to do Him some service and the rest I leave to His Providence."

"Die lying on the bare ground, under the open sky" —*humi, sub divo, fame confectus, mori.* What Catholic reading those words will not recognize that Father Poulton was thinking of that heroic saint who had died just 90 years before, far away in the little island of Sancian, just like that, "lying on the bare ground under the open sky." Or, again, the words: "God grant me but the grace to do Him some service, and the rest I leave to His Providence." What Catholic who has made the *Spiritual Exercises* of St. Ignatius will fail to recognize the obvious echoes of those two great meditations on the Kingdom of Christ and the Obtaining of the Love of God?

So it is with those other words I quoted in the very beginning of this talk. "A purpose worthy of angels, worthy of Englishmen." The phrase in English might pass unnoticed. But the moment you think of the Latin original: "dignum angelis, dignum Anglis," you hear the echo of those famous words uttered 1000 years before by the great St. Gregory when he looked on the faces of young Anglo-Saxon slaves in the streets of Rome, and said they were rather Angels than Angles.

And so it is that wherever we look in early Maryland history we find not a lay theory but Catholic action; not a modern idea but a Catholic fact; not a new revolution but a revelation of an old tradition; not Democracy as a modern form of government, nor Toleration in the sense of religious indifferentism, nor the Separation of Church and State in the sense of modern laicism; but the fact of Catholic Democracy, the fact of Catholic Toleration, and the fact of Ecclesiastical Freedom. We find in a word the spirit of the Catholic Tradition.

It is this spirit, it seems to me, that we have the right and the duty to commemorate this year. We are commemorating the splendid chivalry and high romance of daily deeds done in the spirit of that ancient Tradition of the Catholic Creed and Code, Culture and Civilization that was lit in the days of St. Gregory the Great, quenched by the tyranny of the 16th century Tudors, and rekindled by the Maryland Pilgrims on March 25th, 1634.

Need I add that the lesson for us all is obvious. "I call it a Splendid Venture, this garnering in of souls; for such was the work of Christ, the King of Glory." The deeds of 1634 are for us not some mute epitaph of a dead past, but the prophecy of a living future. They call upon us Catholics to stand firm, in a tottering world, to that ancient Tradition which in every age of tyranny and unrest looks like a new Revolution in political Democracy and spiritual Freedom, because it is, in fact, the unchanging revelation of Catholic fidelity to the rights both of God and man.

A. M. D. G.

HISTORY OF THE MARYLAND-NEW YORK PROVINCE

IX

BOHEMIA

Mission of St. Francis Xavier, Cecil County, Maryland

By Reverend Edward I. Devitt, S.J.

(*Continued*)

Father Charles H. Heichemer, a young priest, succeeded Father Villiger in November, 1878, and remained until September, 1881. He died in Baltimore, October 21, 1893. Father John B. Gaffney, S.J., was the next pastor, from 1881 to 1886. He built the new church at Middletown. Father John M. Giraud was pastor from August 4, 1886, to November 24, 1890. Father Daniel F. Haugh was at Bohemia from 1890 until 1898, except one year (1894) when Father Joseph Desribes was pastor. Father Haugh was the last Jesuit in charge of the old Mission. It was given over to the Bishop of Wilmington in 1898. During the last decade of Jesuit occupation, the names of several fathers appear on the Registers who were assistants to the pastors mentioned above—John B. Archambault, Hermann Richard, Robert W. Brady, James T. Gardiner, Patrick J. O'Connell and Andrew Rapp. Father Haugh was dearly loved by his people, and respected by all who knew him. He died at Georgetown January 6, 1902. His Month's Mind was celebrated at the place he loved so well. He was the last Jesuit pastor of the time-honored Mission, and not one of his predecessors is now alive, Father Gaffney having died at Poughkeepsie, N. Y., January 14, 1908, and Father Giraud at the same place in April of the present year (1913). Rev. John A. Daly, Charles P. McGoldrick and Charles A. Crowley, of the Diocese of Wilmington, have been the pastors since the departure of the Jesuits. Middletown

and Chesapeake City were the only dependencies of Bohemia in recent years. The old pastoral residence adjoining the church was saved at the time of the fire. but it is now unoccupied, the pastor living in Middletown. Mass is said at Bohemia every second Sunday.

The church was destroyed by fire in the morning of New Year's Day, 1912. The Bishop of Wilmington was prompt in resolving that this cradle of Catholicity should not perish utterly.

PASTORS OF ST. FRANCIS XAVIER'S CHURCH

1704-1712	Rev. Thomas Mansell, S.J.
1712-1726	Rev. Thomas Hodgson, S.J.
1726-1742	---- ---------- ----------
1742-1749	Rev. Thomas Poulton, S.J.
1749-	Rev. John Kingdon, S.J.
-1753	Rev. Joseph Greaton, S.J.
1753-1764	Rev. John Lewis, S.J.
1764-1775	Rev. Matthias Manners, S.J.
1775-1788	Rev. John Lewis, S.J.
1788-1790	Rev. Robert Molyneux, S.J.
1790-1793	Rev. Francis Beeston, S.J.
1793-1799	Rev. Ambrose Marechal, Antoine Garnier, Jean Tessier, Sulpicians.
1799-	Rev. Lawrence S. Phelan.
1806-1815	Rev. William Pasquet.
1815-1817	Rev. James Moynahan.
1817-1818	Rev. John Henry, S.J.
1818-1819	Rev. Michael J. Cousinne, S.J.
1820-1832	Rev. Peter Epinette, S.J.
1833-1838	Rev. Francis Varin.
1838-1851	Rev. George King, S.J.
1852-	Rev. James Power, S.J.
1852-1856	Rev. Matthew Sanders, S.J.
1856-1878	Rev. George Villiger, S.J.
1878-1881	Rev. Charles H. Heichemer, S.J.
1881-1886	Rev. John B. Gaffney, S.J.
1886-1890	Rev. John M. Giraud, S.J.
1890-1894	Rev. Daniel F. Haugh, S.J.
1894-1895	Rev. Joseph Desribes, S.J.
1895-1898	Rev. Daniel F. Haugh, S.J.
1898-	Rev. John A. Daly
	Rev. Charles P. McGoldrick.
	Rev. Charles A. Crowley.

HISTORY OF THE MARYLAND - NEW YORK PROVINCE

X.

SAINT JOSEPH'S CHURCH WILLING'S ALLEY

Philadelphia, Pa.

Probably there is no church edifice in America as curiously situated as "Old Saint Joseph's" of Philadelphia. It is in the heart of the business district and almost completely buried beneath the towering commercial structures which crowd around it, shutting out the sunlight from its windows and almost the sky. Indeed it is next to impossible for a stranger to find the place without a guide and he would count himself fortunate if, groping his way south on Fourth Street, he discovered the narrow slit, called Willing's Alley, which is only a block long and ends on Third Street, in a once aggressive looking Protestant church, but which is falling into decay and is only occasionally pressed into service. On one of the pillars of its gateway is a disused fountain, with the inscription: "Filtered Ice Water in the Name of the Master", the modern version of the Scriptural "cup of cold water."

On the right side of the Alley, as you come from Fourth Street, is an archway that lets you into an open court, flanked on the east by the plainest of brick buildings with numberless shutters, many of them closed, which suggest a half deserted house. At right angles to it is a second structure that you would never take for a church were it not for two disproportionate stained glass windows quite close to each other, between which is an I H S and below a marble bust of Father Barbelin, the most famous of its pastors.

At the north-west corner of the court is the entrance to the church whose gloomy interior is nothing but a square room with galleries on either side of the organ loft. The marble altar is handsome, and there are figured windows, but they help to increase the general obscurity. Yet from this constricted edifice which, at its inception, had none of its present adornment, but was sordid and poor, and had to be several times rebuilt, sprang Philadelphia's splendid Catholicity. Here were organized the first sodalities and parochial schools of the city; here flourished for many years a famous Sunday school which is a favorite tradition in the diocese. The wandering Acadians heard the Gospel preached to them in its basement in their own language, as did the Germans before establishing themselves in distinct congregations. Even the negroes met there for instruction.

Saint Joseph's was the creation of the English Jesuit, Father Greaton, who came there from Maryland in 1731, by way of Lancaster. There is some confusion about his baptismal name for he was called Isaiah and Josiah and also Joseph, the last mentioned being the correct one, though possibly he permitted the use of the Old Testament appellation so as not to obtrude himself too suddenly on the peaceful colony of "The Friends" as a Catholic priest; and that may explain why he is sometimes accused in history of having come to Philadelphia "in the garb of a Quaker."

Indeed there may have been some anxiety in his heart about the success of his enterprise, for although William Penn was a professor of religious toleration, he is credited with some harsh utterances about "Papists". As early as 1708, "on the twenty-ninth day of the seventh month," he had written from London to Governor Logan: "Here is a complaint against your government, that you suffer public Mass in a scandalous manner. Pray send the matter of fact, for ill use is made of it here." On the other hand, the Epis-

copalian minister Talbot, who complained about "Popish Mass", insisted, "that if Penn had any religion at all he was a 'Papist' ". To this charge Penn answered: "If the asserting of an impartial liberty of conscience, if doing to others as we would be done by, will justly lay a man under the reflection of being a Jesuit or a Papist of any rank, I must not only submit to this character but embrace it too."

Perhaps it was this letter that prompted John Adams to inform his beloved wife Abigail, that he was convinced that Jesuits and Quakers were one and the same thing, and that, therefore, he had made up his mind to extirpate them.

That this dread of papistry persisted in Philadelphia in 1732 is clear from the action of the Governor, Patrick Gordon, who convened his Council on July 25, 1734, to determine whether Father Greaton's advent, and the erection of a chapel was in contravention of the laws of the Commonwealth. Thomas Penn, one of the proprietors, was present. After considerable discussion the meeting was adjourned to July 31, which, though the lawgivers were unaware of it, was the feast of Saint Ignatius. Evidently the Saint took care of his sons, for the minutes of this second session narrated that "under the difficulty of concluding upon any thing certain in the present case it is left to the Governor, if he thinks fit, to represent the matter to our Superiors at home, for their directions and advice on it."

Happily, Governor Patrick Gordon "did not think fit", so he let the matter drop; possibly because there were a good many Gordons in Scotland who had remained true to the faith. There were some conspicuous Jesuits of that name in England and France.

Four years later Gordon died, and the Penn family then took Governor Logan to task for a similar remissness in the matter. "It has become a reproach to your administration," they said, "that you have suffered the

public celebration of the scandal of the Mass." As a matter of fact, the "scandal" was not very "public" for Saint Joseph's was an inconspicuous structure of only one story, 18 feet by 28, and scarcely large enough to turn around in. It was in the fields and next to the Quaker Alms House which Longfellow informs us:

"Then in the suburbs stood, in the midst of the meadows and woodlands."

There is a dispute as to the number of Catholics whom Father Greaton succeeded in gathering together in his little "Mass House". One authority is for forty, and another only claims a baker's dozen. Either figure is disappointing, for the records show that, in 1727, one thousand one hundred and fifty-five Irish arrived in Philadelphia, and in the following year, five thousand six hundred. They were evidently Scotch-Irish or Protestants. Had they been Papists they would not have hesitated to declare themselves.

Where did these twelve or forty Catholics come from? Shea, in the *American Catholic Quarterly*, 1883, says "it was *probably* due to the Franciscans to whom that district was assigned by the Propaganda," but he adduces nothing in the article to show that they ever visited Pennsylvania. Father Hughes in his *History of the Society of Jesus in North America*, (I Text. 321) quotes a petition from Father Bonavides, O.S.F., to the Sacred Congregation, calling attention to "the necessity of establishing a mission of Irish Fathers who know the English language, to the end that they may convert not only the Gentiles of those countries, but also the heretics from England and Holland." It was possibly in answer to this request that, in 1672, three English Franciscans, Wicksted, Nobart and Golding were sent out to America; but they appear to have merely cooperated with the Jesuits in Maryland; how long they remained is not stated. In 1684, mention is made of an Alexander Plunkett, who was apparently a Capuchin, and some traces are found of a Benedictine named Bride.

Foley in his *Records of the English Province* relates that one of the Jesuits who were with Dongan at New York (probably Harvey) traveled on foot from Manhattan to Maryland, after the fall of James II, and the other, Harrison, was captured by Dutch pirates, but succeeded finally in reaching France.

In 1686, Penn writes of "an old priest in the colony who was famous for his rare shad", but according to Scharf this old *priest* who enjoyed rare shad was Jacob Fabricius, the Dutch Pastor of the Swedish Lutheran Congregation, the term "priest" was given indiscriminately to Lutheran ministers in those days.

Prior to this, namely in 1674 or 1675, we learn from a letter of Dablon, the Jesuit Superior of Quebec, (*Jesuit Relations*) that Father Pierron, a missionary on the Mohawk, had been called to Quebec to report, and had returned by way of Acadia and New England. He had passed some time in Boston, and knowing English very well had engaged in controversy with John Eliot, but was suspected of being a Jesuit, and escaped when cited to court. He gave an account to the Superior of the condition of things in New York, and then journeyed on to Maryland where he met two of his English brethren, probably Fathers Clavering and Waldegrave (alias Petham). He offered himself to them to evangelize the Indians, but being of another Assistancy they thought it would be impossible to receive him, and so he made his way back to the Mohawks. Such an enterprising missionary as Pierron, who was familiar with the English language, would not lose the chance of making converts on his two journeys across Pennsylvania, if the opportunity presented itself, but the famous journey was made before the arrival of Penn, who founded his colony only in 1682.

The kindness of Governors Gordon and Logan failed to exert its influence on certain other Philadelphians of that period. Thus a writer in the *London Maga-*

zine and Monthly Chronicle of July 7, 1737, says that "though Greaton's chapel is small, there is much more land purchased around it than would contain Westminster Abbey and the offices, apartments etc., thereunto belonging. I have it on the authority of a gentleman who has lived many years in Pennsylvania."

To this an answer was made in the same publication on July 21st, which said: "What private understanding may be between Papists and Quakers I know not, nor believe there is any, but it is plain that beads and *Agnus Dei*, bells, or even Mass, are in no way detrimental to society and the Yea and Nay folk in Pennsylvania find the Papists as useful in their trade, and of as good behaviour as any sort of Christians."

Reverend Colin Campbell writes on November 2, 1742, of "the obstruction which I and our missionaries meet with. What is the effect of Quakerism now in Pennsylvania but a nursery of Jesuits? No less than two Jesuits are in Philadelphia; four in Conestoga County; and what the end of Quaker power may prove, we may plain guess. Many Irish Papists turn Quaker and get into places as well as Germans."

Such were some of Greaton's difficulties in aboriginal Philadelphia. He was alone, for although Father Neale came out in 1746, he died in 1748, and was buried near the little chapel.

In 1747, Father Greaton bought for 92 pounds, out of his own patrimony, 15½ acres on Wingohoking Creek, and other places on Nicetown Road and elsewhere. The purchase was made from Michael Brown and his wife, Sarah. This matrimonial alliance of Brown is mentioned because he appears in some histories as a "priest". He was not such, but was a physician who had drifted into Pennsylvania from the West Indies. The explanation of the error is found in the fact that the priest's vestments, chalices, etc., were kept at his house. He is even described as "offi-

ciating in a church built at Nicetown by Miss McGawley for a tenantry brought by her from Ireland." But a search in the Records of Nicetown fails to reveal a landowner, male or female, named McGawley, or anything like it.

Of a similar character is the description quoted from Kalm, the famous Swedish traveler, who visited Philadelphia in 1748. "The Roman Catholics", he said, "have in the southwest part of the town a great house which is well adorned and has an organ." Surely, a house 18 by 28 feet can scarcely be described as "great", nor could it have been "well adorned", and its possession of "an organ" may be safely doubted.

In 1750, Father Harding presided at Saint Joseph's, and was assisted by Father Schneider, who devoted himself to the Germans at Goshenhoppen, as well as in the city. Greaton had meantime retired to Bohemia Manor, where he died three years later. It was at this time, namely in 1755, that three vessels arrived in the Delaware with 454 exiled Acadians. Only one-third of them were able bodied men, but they were regarded with terror. Indeed, Westcott quotes a letter which describes them as "no better than so many scorpions in the bowels of the country." They were all destitute, and many of them sick and suffering, and subscriptions were taken up for their relief. They were quartered at what is now Pine and Fifth Streets. Of course, the two Jesuits lavished every care upon them, but Governor Morris was afraid that "in the defenceless condition of the colony this new accession of aliens might unite with the Germans and Irish and destroy everything." They were all Papists and he assured Governor Harding, at New York, that "the Roman Catholics in this and the neighboring colony of Maryland are allowed the free exercise of their religion." Harding shared his alarm, and in reply said: "I have heard that you have an ingenious Jesuit in Philadelphia." He seems to have been unaware that there were two.

The panic was so universal that on April 29, 1757, a census was ordered, and on April 29, 1757, it was reported that the total number of Catholics in all Pennsylvania amounted to 1365. In and about Philadelphia there were seventy-two men and seventy-eight women being all Irish or English, while Father Schneider's German congregation counted 228 all told. Nevertheless, a Militia Act was passed, ordering a list of the names of all those liable to military service, and, also of the religious society to which they belonged "especially of Papists or reputed Papists." It was also enjoined that those Papists, reputed or otherwise, should not be allowed to join the militia and should moreover deliver all arms, accoutrements and powder in their possession, to the colonel in charge of their district, and that the refusal to do so would entail a punishment of three months imprisonment. Finally, each Papist between the ages of 17 and 45, while not allowed to serve, was to be taxed 20 shillings for not being under arms. In November, 1756, also a number of Catholics were arrested for "manifesting disaffected and treasonable sentiments." In the excitement caused by Braddock's defeat the church was demolished, some say by the mob, some by Father Harding himself. At all events, in the year 1756, he built another edifice not 18 by 28 feet, but 60 by 40. It was, however, a shabby affair. It was poorly lighted, badly ventilated; its walls were rough cast with mortar and pebbles, and its roof was only 20 feet above the ground.

In 1759, there arrived from Lancaster the famous Father Ferdinand Farmer, otherwise Andrew Steinmeyer, a Suabian, who had entered the Society in Landesperge, Germany, on September 26, 1743, but who was ultimately affiliated to the English Province, and had come out to America chiefly because he was unable to go to China. Reaching Philadelphia, he took up Father Schneider's work as Apostle of the Ger-

mans, and he began a series of apostolic journeys up and down through Pennsylvania, New Jersey and New York. On one occasion we find him traveling up the Hudson as far as Peekskill. In brief, when not at home in Philadelphia, he was in the saddle hunting for souls.

In 1763, the building of Saint Mary's Church was begun. The proximity of the two structures is a puzzle to most people and appears to have been prompted by the necessity of getting a new burial ground. From the foundation of Saint Joseph's up to 1763, between six and seven hundred interments had been made in the limited space near the old church; and, hence, a new cemetery was imperative, and from that grew the project of building a chapel, which might furnish accommodation for the rapidly increasing congregation. The plan was not a mere caprice, for ever since Father Greaton's time, money had been set aside for that purpose: hence, Father Harding was able to purchase, on May 10, 1759, for the sum of 250 pounds, subject to a small quit-rent, the lot of ground 63 by 396 feet now occupied by Saint Mary's Church and cemetery. The conveyance was made on January 22, 1760, but was not recorded till 28 years later, namely in 1788.

The new church was called "Mission Number 1." Its income was 90 pounds, of which 45 were from house rents, 20 from salaries sent from London, while the rest was made up from gratuities. The salaries were probably from a fund established in England by Sir John James who was thought to be no other than Father Greaton, the Founder of Saint Joseph's. It was his patrimony, and he had adopted the name to conceal the source of the supplies. This revenue soon ceased in consequence of injudicious investments.

Father Harding died in 1771, and a chronicler writes that "he was bitterly, keenly and affectionately lamented." The *Pennsylvania Gazette* of September

2, speaks of the integrity and exemplary character of his life, and another writer describes him as "a well bred gentleman much esteemed by all denominations in the city for his prudence, his moderation, his attachment to British liberty, and his unaffected and pious labors among his people. He was one of the founders of the Sons of Saint George."

After the brief incumbency of Father Lewis, who succeeded Father Harding, Father Molyneux became Superior of Saint Joseph's. His coming coincided with the Suppression of the Society of Jesus by Clement XIV. The situation was a trying one, for he and his distinguished associate, Father Farmer, were in the eyes of the people to a certain extent dishonored men; but they kept faithfully at work during all the troubled period of the Revolution; their trial was increased by the fact that the Vicar Apostolic of London, to whom they owed allegiance, refused to have anything to do with them, and for a time they were troubled with doubt as to their right to exercise any ecclesiastical function. It is a glory for Saint Joseph's that Father Molyneux, who was in the old Society, became the first Superior of the Maryland Mission, when the Society in America was restored in 1806.

Before the revolution began, Saint Joseph's had a notable visit from two personages who were most prominent in American history and who became the first and second Presidents of the United States: George Washington and John Adams. Very probably Adams had been in consultation with Washington, who lived a quarter of a mile from the "Romish Chapel", and a visit to it naturally suggested itself. It was in the afternoon of October 9, 1774, and in writing to his wife, Abigail, Adams described what he saw and incidentally furnished an excellent picture of his own psychological conformation. "The afternoon's *entertainment*", he says, "was awful and affecting; the poor wretches fingering their beads,

chanting Latin, not a word of which they understood; their *Pater Nosters* and *Ave Marias*; their crossing themselves perpetually; their bowing and kneeling and genuflecting before the altar. Here is everything which can lay hold of the eye, the ear, the imagination; everything which can charm and bewitch the simple and the ignorant. . . . I wonder how Luther ever broke the spell?"

.Adams does not seem to perceive that he was classing Luther among "the simple and ignorant", in this absurd utterance; and one cannot help asking: how it happened that everything that could "charm and bewitch" the eye and ear and imagination was to be found in poor old, poverty-stricken Saint Joseph's? Incidentally, it might be noted that October 9 is the eve of the feast of the Third General of the Society of Jesus, Saint Francis Borgia. Did Adams make a mistake of dates when he wrote to tell Abigail of the witching of the Papist's services, and were these suppressed Jesuits celebrating one of the festivals of the old Society?

Saint Joseph's was made notable on several other occasions during those troublous times by having eminent heretics and unbelievers within her walls; but her claim to distinction in this respect, if it be a distinction, has, of course, been disputed.

Thus it is said that the Continental Congress was represented there at the Requiem Mass for the distinguished French officer, du Coudray, who was drowned in the Schuylkill; that a *Te Deum,* in thanksgiving for the birth of the Dauphin of France, on August 25, 1781, brought another group of notables to the church; that a *Te Deum* for the victory of Yorktown was sung there in presence of Washington, Lafayette, Rochambeau and de Grasse; and, finally, that 1799, Gerard, the French Ambassador invited the President of Congress, the President of the State, the Council, Officers, civil and military, and others, to

celebrate the anniversary of the Declaration of Independence at the New Catholic Chapel.

The probability seems to be that none of these solemn celebrations ever took place in Saint Joseph's at all; but rather at Saint Mary's, the larger edifice, where Mass was always said on Sundays and festivals; Saint Joseph's being used only on week days. But substantially, it was the same thing; for it was merely a matter of one congregation with two almost contiguous churches—as we have said, Saint Mary's was called "Saint Joseph's Mission Number I."

The chief point of contention, however, is whether the *Te Deum* for the victory of Yorktown was sung on November 4, in the presence of Washington, Lafayette, Rochambeau, etc.? The reasons adduced make it plain; first, that it could not have been sung on that day because Washington arrived in Philadelphia only at the end of the month and Lafayette was in New York. Father William F. Clarke admits that such was the case, but he maintains that the celebration took place at Saint Joseph's in the following month; namely, on December 13, and that all the dignitaries were present.

On the whole, the controversy seems to have been, on certain occasions, out of all proportion with the merits of the case. What does it matter after all that a number of diplomats, or government officials, or Voltarians, who scoffed at all religion, and others who were bigoted sectarians, for whom the Mass was idolatry, chose, for political purposes to assemble in Saint Joseph's or Saint Mary's? The humble people of the congregation who came to say their prayers or receive the Sacraments were much more desirable visitors in the sacred edifice.

Father Farmer, probably, had considerable difficulty during the progress of the war, in visiting the states to the north, if indeed he were able to do so at all;

but he must have had access to both armies, for when the British took Philadelphia, General Howe conceived the idea of raising a Catholic regiment, and making Father Farmer its Chaplain. Fortunately, the request was never formulated, for Father Farmer would not, and could not, have accepted it.

His scientific and literary abilities naturally attracted attention, and he was made one of the Trustees of the new University of Pennsylvania; but on the other hand, both Fathers Molyneux and Beaston were similarly honored. Farmer died on August 17, 1786, at the age of 66, and his funeral was attended by all the Protestant clergy of the city; the members of the Philosophical Society; the Professors and Trustees of the University and a vast concourse of people.

In 1788, Father Molyneux yielded his place as Superior to Father Lawrence Graessel; but he and Father Flemming died of yellow fever, contracted in caring for the sick during the pestilence of 1793, which was so dreadful in its character that it carried off 335 of his flock.

Graessel is a remarkable figure in American Catholic life. He was a novice at the time of the suppression of the Society, but subsequently pursued his studies in an ecclesiastical seminary, and became a secular priest. Although occupying a position of importance in Germany, and with every likelihood of preferment, he accepted the invitation of Father Farmer to devote himself to the American mission. He arrived in Philadelphia shortly after Father Farmer's death.

Father Carroll, then acting as Vicar Apostolic, appointed him to look after the Germans of Saint Mary's. A Capuchin had been asked for by some of the congregation, and when their candidate was set aside in favor of Graessel, a schism ensued and a movement was set on foot to erect a church which was to be exclusively German. This was the beginning of Holy Trinity parish in the northern part of the city. At

the same time, 1788, Saint Mary's obtained an act of distinct incorporation.

In 1792, Father Graessel was given part of the apostolic field which Father Farmer had formerly cultivated; namely, the entire State of New Jersey. It was while he was engaged in this work that Bishop Carroll sent his name to Rome as Coadjutor Bishop of Baltimore, but the saintly priest had reached the end of his career. Though already ill, he devoted himself to the yellow fever victims around him, and before his miter arrived he was in his grave: but the episcopal honor was given to another of the pastors of Saint Joseph's, Father Leonard Neale, who labored there from 1793 till 1799, when he was made Rector of Georgetown, and the following year Coadjutor of Bishop Carroll. He was the last Jesuit who resided at Saint Joseph's, until the church was restored to the Society in 1833, if we except Father Grassi who was there for a short time in 1814.

The reason of their withdrawal was due to their inability to supply men for the post. The suppression of the Society had prevented any new accessions to their ranks, even if the Brief did not have the same effect in the United States as elsewhere. The old Jesuits had followed each other to the grave, one by one, and now there was no one left to take their place. Hence, the Augustinians were put in possession, and, later, we find the Franciscan Father Egan acting as pastor up to the time he was made Bishop of the diocese. The sad events of that period have nothing to do with the history of the Jesuits in Philadelphia, and besides, they have been too often told to need repetition.

Father Stephen Dubuisson was the first Jesuit pastor after the church came back into the hands of its founders. He remained in office from 1833 to 1837, and was succeeded by the famous pulpit orator, Father James Ryder. It was Father Ryder who laid the

corner-stone of the present structure in 1839; but in the same year he was replaced by Father Felix Barbelin, who remained there uninterruptedly for thirty years. More than any other of its pastors he seems to have taken hold of the heart of the people of Saint Joseph's, and indeed of Philadelphia.

He was born at Luneville in France on May 30, 1808. He had fled from France at the outbreak of the revolution of 1830, and he arrived at Norfolk, Virginia, on January 31, 1831, and from there made his way to Whitemarsh, Maryland, where he entered the novitiate. He was then 33 years of age, and had already made a three year course of Philosophy and Theology in the Grand Seminary of Nancy in France.

He was sent to Georgetown after a year and was ordained priest September 17, 1835; after two years of the ministry in Trinity Church, Georgetown, he was sent to Saint Joseph's to assist Father Ryder whom he shortly after succeeded in the office of Pastor.

He was the first one to have a public parade of the Temperance Society, which he organized in 1840. It was he who introduced Sodalities into Philadelphia, beginning in the Boys' School, which was already in operation. This Sodality, it is essential to note, was not merely an association for the recitation of the Office of the Blessed Virgin, the reception of the Sacraments, and the advancement in the virtue of purity; but there was formed in it a coalition of the members whose aim it was to help each other in their studies and to win the first place in their respective classes. Evidently the tradition of the old Society had been preserved during the suppression; and Philadelphia emphasized the fact that a Sodality, without some such secondary aim as this organization of Father Barbelin's suggests, is not a genuine Sodality.

In the wild "Native American" days, when the city was under martial law, the esteem in which Father Barbelin was held even by the worst classes protected

the church and himself from injury. Mass was celebrated every day even when the storm was at its height.

The basement Sunday School, which Bishop Neumann once said had done the work of many churches, was his gift to Philadelphia. He was the children's idol, because of the hymns he made them sing (though he could scarcely sound a note), the stories he told them, the entertainments devised for them, etc. It is said that he did not naturally love children on account of their boisterous thoughtlessness; but that cannot be so, for the quick eyes of the children would have detected it immediately and they would have shunned him; whereas the reverse was the case—they swarmed around him. The May Processions, the Miracle Play, the Christmas Crib, and other such devices to lure the little ones to God, which are all so common in this city of Brotherly Love today, all came from Father Barbelin's Catacombs in Saint Joseph's Basement. so also the Lenten devotion; the Stations, with a sermon at each of them; the Night Prayers in the Church; the annual Retreat; the Repository on Holy Thursday; Sodalities of all kinds even for babies; Choral societies and Dramatic Associations; May-day picnics, and the General Communion on his birthday—were all the product of the brain, or rather the great heart, of this aimiable and tireless little French Apostle, who could never speak English respectably till the end of his life. At one time he had nearly 2000 children in his Sunday school and he used them all as apostles to lead their elders to the church.

In 1851, a College was actually started in Willings Alley, with Father Barbelin as President, Father Burchard Villiger as Prefect of Studies, and a corps of four professors. Evidently such restricted quarters would stand in the way of development, and hence, in 1856, it was removed to a house in Thirteen Street above Chestnut. In 1852, he organized a free school

for girls in Fourth Street above Willings Alley and in the very same year a House of Mercy for girls out of work. To support the latter the first conference of the Society of Saint Vincent de Paul, which became the nucleus of the Particular Conference in Philadelphia, was established in Saint Joseph's.

In 1852, the Italian Catholics of the city held a meeting in the wonderful basement, and from that little poverty-stricken assembly the grand new church of Saint Mary Magdalen de Pazzi ultimately emerged. In that same underground retreat, the French Catholics, most of them from the West Indies, listened to Father Barbelin instructing and exhorting them in their own language, and finally, in 1857, Father Lilly, one of the assistants, gathered there a congregation of negroes, and said Mass every day for them with two little black boys for acolytes.

In 1860, Father Ryder who had laid the cornerstone of the new Saint Joseph's in 1838, came back to die; two months later Father Vespre followed him to heaven, and nine years later Father Barbelin himself finished his labors on June 7, 1869. For weeks his devoted people had been crowding the church to pray for him, offering communions in a body for his recovery, and weeping and lamenting as if they were of his own flesh and blood, as the end came near. Saint Joseph's was too small for his funeral and the Bishop insisted that the body be brought to the Cathedral. The whole city was there and the procession that preceded the hearse was so long that the advance guards were entering the great church before the coffin was taken from Willings Alley. The Bishop himself sang the Mass, and the former Bishop of Pittsburg, who had become a Jesuit, Father M. O'Connor, preached the sermon. The body was then brought back and buried in the cemetery of beloved Saint Joseph's.

Father Peter Blenkinsop succeeded Father Barbelin as Superior, and the gentle Father Ardia then ruled

from 1874 to 1886. Father Patrick Aloysius Jordan, who during nearly all his life had been identified with Saint Joseph's, was the conspicuous figure in the parish in those days, chiefly because of his devotion to the work of the Sunday School. Father John Morgan was there for two years, from 1886 to 1888, and was then made Rector of Loyola College in Baltimore. Father Jerge, 1888 to 1892, took his place at Saint Joseph's, and Father John Scully, who had been Rector of Saint John's, Fordham, held the post from 1892 to 1902. In 1902, Father Jerge returned to Saint Joseph's, and was succeeded in 1905 by Father Michael F. Byrne. In 1909 we find Father O'Kane appears on the record; in 1912 and in 1913, Father Gorman. Thus with the exception of Father Ardia who remained in office for twelve years, and Father Scully, for ten years, the Superiors of Saint Joseph's have succeeded each other with startling rapidity.

But the church is no longer what it was. There is scarcely any Catholic population at all in that part of the city. Great commercial establishments have taken the place of residences, and the adjoining churches of Saint Mary and the Holy Trinity are in the same straits as Saint Joseph's. The glories of Father Barbelin's time, however, still linger as a delightful memory, at least in the minds of the older Philadelphians.

A. M. D. G.

THE FIRST EXHORTATION OF OUR VERY REVEREND FATHER GENERAL TO THE FATHERS PROCURATOR OF THE PROVINCES

(September 27, 1933)

Reverend Fathers in Christ:

It has not happened without special design of Divine Providence that this Sixty-first Congregation of Procurators should be ordered for this very year of joyous celebration of the Nineteenth Centenary of the most holy mysteries of the Redemption of the human race. This fortunate coincidence should foster within us an intense joy because opportunity has thus been granted to the whole Society to have in the Procurators of each Province quasi-official representatives in this solemn jubilee in the Holy City, whither pious pilgrims are now hastening from all parts of the world. This coincidence, furthermore, engenders in us the hope that the present Congregation, gathered during a season of prayer at Rome and throughout the world, will receive from the hands of God abundant blessings which, we trust, will strengthen the Society in its present endeavors to make more widespread, in accordance with the spirit of our vocation, the fruits of the most Holy Redemption of Christ Our Lord, and thus send it forth from this triennial review—to use a military phrase—truly renewed in spirit.

Renewed, I repeat, because, Reverend Fathers, the prime purpose of convening this assembly every three years in that each Province may first of all examine very carefully into its own affairs and render to the Father General, each through its chosen Procurator, a detailed account of its condition; and secondly, that the General himself may make a comprehensive survey

of the whole Society and subsequently, together with all the Procurators of the Provinces—with the prudent exclusion, however, of the Provincials whom the General has himself appointed—determine by secret ballot whether or not the present state of the Society seems to demand the convocation of a General Congregation. This procedure is an example of prudent legislation whose beneficial effects the Society has experienced on more than one occasion. Our admiration and praise of the advantages of its prudence and opportuneness are shared also by competent members of other Orders, who, not without a certain holy rivalry, acknowledge the marvelous foresight of our Institute in providing that the Society make this serious examination of itself and its affairs every three years and thus avoid the serious inconveniences of a more frequent General Chapter.

But the more prudent the legislation, the more faithful should be its observance; and so, Reverend Fathers, it is your duty to achieve, as perfectly as possible, the purpose intended by the Constitutions and the decrees of the General Congregations in ordaining these conventions. This you will certainly attain, if with the utmost candor and utter disregard for all human respect, each one of you renders to the General a most accurate account of the affairs of your Province, and if, after the present status of the Society shall have become sufficiently manifest, you will, as the Constitutions and the formula for this Congregation prescribe, cast your vote for or against convoking a General Congregation with the same candid frankness.

In order that this latter function of your office may be executed with greater discernment, a brief résumé of the Society's affairs from the last Congregation of Procurators up to the present time will be of assistance, as well as in harmony with the long established custom of the General at the first session of a Congregation of Procurators.

In the first place, then, just as in the year 1930, in the enumeration of the principle favors of the Divine Goodness towards the Society, I gave first mention to the Encyclical *"Mens Nostra"*, which was wholly concerned with extolling and commending the merits of the Spiritual Exercises, so now before all else we must gratefully commemorate the Apostolic Letter *"Paterna Caritas"*, in which our Most Holy Father, Pope Pius XI, deigned to re-invigorate and strengthen our Society. Surely, if the letter *"Mens Nostra"* was an exceptional favor granted to the Society, "since—as were my words on that occasion—by that letter we are repeatedly assured by the Vicar of Christ on earth that we are following a most straight and secure road of sanctity, and furthermore that the foundations on which our whole Constitutions rest are most firmly laid", this new Apostolic Brief is perhaps of greater import for us, since in it the very same Institute of the Society as it was established by St. Ignatius is once again, after the promulgation of the Code of Canon Law, completely approved by the supreme authority of the Church. Thus once more has clear proof been given to all of Ours as well as to externs that the supreme Vicar of Christ and His Holy Church earnestly desire that the Society of Jesus be and remain without change what it has been for these past four centuries, and should always be ruled by the same wise laws which its Holy Founder gave to it, even though they may differ in some wise from the institutes of other Orders or Congregations.

The Society, moreover, ought to be stimulated more intensely by this singular manifestation of divine Goodness not only to render thanks to God for this complete and reiterated confirmation of its law, but also—a point which is of more practical import—to follow with a daily increase in fidelity this safe high-road of the Institute and with generous heart to

run therein. A very sweet disposition of Divine Providence brought it about most opportunely that this Apostolic Brief was promulgated on the Feast of the Commemoration of the Canonization of our Holy Father St. Ignatius and of St. Francis Xavier, March 12, in the very Curia of the Society; while in the Vatican the Supreme Pontiff was solemnly decreeing that the Beatification of Venerable Joseph Pignatelli might be legitimately consummated. Indeed this beatification, desired for so long a time and with such ardent prayers, is another exceptional blessing conferred on the Society since 1930, not only because it proposes for veneration and imitation one who was a shining, golden link between the old and the new Society, but also because it teaches us more clearly that the true spirit of our Holy Father St. Ignatius has been passed on to the Restored Society in all its purity and vigor.

Still another Papal document, and a most gracious one, remains to be mentioned. I am alluding to the Decree whereby St. Robert Bellarmine was accorded the honors of "Doctor of the Universal Church." The promulgation of this decree was attended by so many marvelous manifestations of Divine Providence that one may without undue boldness consider them auspicious omens that this bright star of the Society will shine in the Church with daily increasing brilliance.

The veneration of our other saints is being promoted everywhere with equal zeal, and I am rejoiced to see already, in the numerous postulates of the Provinces, the fruits of my recent letter on this subject. From many other postulates I see how dear to the hearts of Ours is the desire to see the number of the Society's saints in heaven increase ever more and more. And although it is impossible to respond to the claims of all as expeditiously as is desired, we shall strive to cooperate faithfully, as far as in us lies, with the designs of Divine Providence in glorifying His servants. At

the present time rapid progress is being made towards a happy consummation of the cause of the Martyrs of the River Plate, among whose number Father Rochus Gonzalez will be the first native Latin American Jesuit to be raised to the Honors of the Altar.

Some more recently inaugurated causes, although far as yet from successful completion, are progressing very favorably, especially that of Rev. Father John Roothaan, whose reputation for sanctity God would seem to confirm and promote, since even now it is bruited about that through his intercession certain exceptional favors have been granted which may be prudently judged miraculous, in so far as mere man may discern. This cause which is of such paramount interest to the Society I again commend to the prayers of all of Ours. Likewise unflagging zeal has been shown in promoting the causes of certain martyrs in the missions of the Restored Society; as, for example, the martyrs of Lebanon (†1860), the Chinese martyrs (†1900 and 1902); and Father James Berthieu in the Island of Madagascar (†1896). The inception of these causes will bring joy to our beloved missionaries and give them new vigor for heroic endurance of their gigantic labors. Native flowers of sanctity are included in these causes. Not to mention that "most pure Lily of the Mohawks", Katherine Tekakwitha, (†1680) whose beatification is unanimously petitioned by all the Provinces of the American Assistancy together with the Province of Lower Canada, four of the six martyrs of Lebanon are natives. Besides, very many of the faithful who were put to death with our Fathers in China in the years 1900 and 1902, presumably out of hatred for the Faith, are likewise joined with them in the prospective triumph of beatification. Further, under the solicitous supervision of Ours, the same honor is in prospect for a native of Africa, "that wonderful Christian lady"—as she is commonly known among the Malgasci—Victoria Rasoamanarivo, who assisted

with maternal affection the painful beginning of our mission of Madagascar.

In a catalogue of favors from the Divine Goodness must also be included, according to the spirit of our Holy Father St. Ignatius, the fact that not even in the past three years has the Society been free from persecutions, and these of a most vexatious character. But let us thank God very fervently that we now witness with our own eyes, especially in the calamitous proscriptions which have harassed and are still oppressing five flourishing provinces of Spain, a most complete fulfillment of the promise of St. Paul:—"God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue." (I Cor. X, 13.) Grievous indeed was the outrageous destruction of so many novitiates, colleges, and other enterprises. But at the same time such persecution superabounds with consolation, not only when we pay heed to its glorious cause, to the marvelous and cheerful adherence of almost all of Ours—even Juniors and Novices—to the pursuit of their holy vocation, but also when we reflect on the sympathetic union—perhaps at no other time so close—between the whole Catholic population and religious and secular clerics with ourselves, as well as upon their solicitous efforts to protect us from all harm. And it is not without sincere feelings of gratitude that I make mention of the numberless expressions of true Christian charity which came to us in those times from all parts of the world, from every order of religious and every rank of the citizenry; first of all, from our most Holy Father, Pius XI, who has not ceased fondly to embrace our maltreated Society, to protect it and encourage it in every way possible.

In addition, our cherished exiles from Spain have either been welcomed or succored with a truly remarkable charity by the other Provinces of the Society, and the Fatherly Providence of God has seen to it that

suitable homes have been found for them where with a true and even more ardent zeal for exercises of devotion and learning, they are following their customary routine of life, unperturbed and in peaceful resignation. This spectacle has so astonished laymen of high position that I have heard them remark upon it as an indication of prudent, resourceful government.

Edifying anecdotes are also narrated about the indefatigable labors of Ours who, in the very midst of all the woes that are plaguing Spain, devote themselves energetically to the diverse toils of the ministry and the care of youth. Although it behooves me, out of prudence, to refrain from describing these endeavors in more revealing detail, I shall make this one remark, that I have heard very many prelates of Spain aver that the official dissolution of the Society has redounded to the emolument of the Church, since Ours in Spain now engage in more undertakings and exhibit more vigorous animation than ever before. We are grieved beyond doubt by some desertions which are the inevitable result of such troubled times, but there is no reason to fear for the true welfare of those Provinces on that score. From the fiery furnace of tribulation they will come forth with refreshed vigor and increased vitality, as can be witnessed even at present.

In certain other regions where the Society was impugned with varying degrees of animosity, all antipathy towards us seems to have somewhat abated. Even in Portugal whence we were exiled with such violence twenty-three years ago, our position is improving from day to day. But you all know full well how lamentable is the state of the Church and the Society in Mexico where the rancor of persecution is waxing rather than on the wane, and where truly diabolical wiles are being employed completely to eradicate, if possible, the Catholic religion. Therefore supplication must be made with special fervor that

God, out of mercy for that nation, will deign to bestow at long last religious peace upon its people. Such oppression, however, as the Supreme Pontiff has remarked on more than one occasion, redounds to the great glory of the Society, for we would not be the targets of such frequent outbursts of bitter animosity were we not loyal, heroic soldiers of Christ, and commonly recognized as such.

But we must meet attacks of this nature against the Society, its institute and labors with a suitable defense. For this purpose we have recently established at the Curia of the General a "central office", which has not been able to accomplish very much up to the present; but if proper cooperation is forthcoming from all the Provinces, as I urged them very vehemently last year, we cherish the hope that it will prove of paramount service. Furthermore this same end will be gradually attained by the dissemination of more accurate and more comprehensive knowledge of the Society's affairs through the "*Archivum Historicum Societatis Jesu.*" This work, a forthcoming edition of which I announced in the last congregation of Procurators, and which was actually published in January 1932, has met with the enthusiastic commendation of competent critics and already enjoys a warm favor and esteem.

As far as the external increase of the Society is concerned—if I may use such a term—during the past three years two new Provinces have been erected; one in Germany under the title, "Eastern Germany," with the Provincial's residence in Berlin, the principal city of Germany; the other, in the United States, formerly a part of the Province of California, which has been entitled the "Province of Oregon". Besides, the Mission of Australia has been separated from the Province of Ireland and erected into a Vice-Province, which God has blessed so generously as to permit the hope that it will be elevated to the rank of a Province

in the near future. The title and privileges of a Dependent Vice-Province have been extended to certain missions in Latin America which may thus more easily adjust themselves to the peculiar conditions of those regions. These same extensions have been accorded to the Mission of Rumania of the Province of Lesser Poland; and a new Vice-Province has been established for Slovakia, dependent on the Province of Czechoslovakia.

In the missions also some few changes of government have been effected, the greater number by decrees of the Holy See. To say nothing of the new Prefectures Apostolic which have been erected from missions heretofore committed to our charge but now entrusted to other orders of missionaries, as in Java and Rhodesia, the Kwango Mission (Province of Belgium) has been divided into two Vicariates Apostolic under the titles of Kwango and Kisantu. The Island of Mindanao in the Philippines (Maryland-New York Province), the entire territory of which previously had been under the jurisdiction of the Bishop of Zamboanga, has been divided recently into two dioceses, Zamboanga and Cagayan, each of which, by the express desire of the Supreme Pontiff, has been entrusted to a Bishop from among Ours. Finally, in China, Süchow recently has been separated from the Vicariate of Nanking (Province of France), and erected into a Prefecture Apostolic, committed to the Province of Lower Canada. Moreover, the College whose prospective foundation in Baghdad, the capital of the Kingdom of Iraq, or Mesopotomia, I had announced in 1930, was successfully established last year, with the aid of the Provinces of the American Assistancy, and especially of the Province of New England, to whose charge this new mission has lately been entrusted. We must likewise make special mention of the four new houses of probation in the missions which augur well for the multiplication of native

vocations. One is located in the Philippine Mission (Maryland-New York Province), where the old novitiate has been transferred to a more convenient site and more commodious quarters. The three others are wholly new foundations; one in the Mission of Ranchi (Province of Belgium); another in Calicut (Province of Venice); and the last in Japan (Province of Lower Germany).

Although it is quite impossible to make mention of all the houses which have recently been erected, even of the more important, yet I cannot fail to call to mind that in the year 1930, shortly after the Congregation of Procurators had adjourned, the new buildings of the Pontifical Gregorian University were first occupied. The care of this supremely important center of learning puts heavy and continual demands on me, and while I reiterate my gratitude for the succor which has heretofore been proffered, I urge all the Provinces again and again to be willing to assist this vast enterprise with superlative generosity, in order that the Society may execute this charge with greater thoroughness and with becoming dignity. Thus we may requite the extraordinary predilection of the Holy See for the Society, and the confidence which Bishops and Religious Superiors place in us.

This same predilection and confidence is exhibited also in the Pontifical Colleges and Seminaries throughout the world which the Society has been called upon to govern during the past three years; for example, the Pontifical Maronite College at Rome, (Province of Rome); the Regional Seminary at Montevideo in Uruguay, (Province of Argentine-Chile); the Oriental Seminary of Dubno, (Province of Greater Poland and Mazovia); and the Regional Seminary of the Vicariate Apostolic of Kisantu, (Province of Belgium). Within this category will soon be included the Pontifical College of Brazil at Rome, (Province of Rome); and the Pontifical Regional Seminary of

Rhegium, (Province of Naples), which provides for all of Calabria.

Since I have had occasion to mention the Oriental Seminary of Dubno, a more detailed discussion of the entire Oriental mission seems to be appropriate. For just as this mission is an unprecedented enterprise, it is also a source of unprecedented difficulties from within and from without. Yet it is being blessed with the special graces that have been promised to obedience. You know well, Reverend Fathers, that we undertook this mission at the express desire of the Supreme Pontiff, only with the proviso that those entering the Society who have always followed the Oriental Rite, or those of the Society who shall pass from the Roman to the Oriental Rite in due accordance with the prescriptions laid down by the Holy See, will all observe every detail of the Institute in the same manner as the other members of the Society, the matter of rite alone excepted. Thus Superiors have ever been meticulously careful—and their anxiety should by all means continue—lest a difference in rite should introduce in this new household of the Society a difference in spirit. All the ramifications of the project, therefore, have been and are being subjected to a comprehensive and serious consideration so that the dangers of such a division may be successfully evaded. With God's favor, the enterprise has met with success thus far, and we cherish the well-founded hope that as time goes on, the entire matter may proceed harmoniously in this same spirit.

The difficulties which confront this mission from without are far more vexatious and proceed from the opposition of those who are unfavorably disposed towards the Orientals and their rite. But since it is our sole aim loyally to obey the spirit of the edicts which have come from the Holy See and to strive for the greater glory of God, this opposition should find us as intrepid as ever. We should be even more cour-

ageous since a whitening harvest of innumerable souls assures us that our labors have been and are pleasing to God. The laborers are, indeed, few; yet in addition to some native vocations, there is at Rome a chosen group of our scholastics who are zealously and devoutly preparing themselves to go to the assistance of that mission as well as to Russia, whenever Divine Providence will deign to unbar the portals of that most pitiable country. To those provinces, therefore, who have generously sacrificed these youths to be the cherished hope and promise of the Oriental Mission, I express my sincerest gratitude. And speaking of Russia, I cannot refrain from earnestly commending to the prayers of all the dire condition of that nation, within whose territory scarcely any priests remain, of whom the greater number are incapacitated by old age or infirmities of every sort. Truly this is the only land in which there is not even one Jesuit.

When we direct our gaze upon the accomplishments of the Society, almost the same comments are to be made as in the year 1930. The ministry of the Society has everywhere been solicited eagerly even by the highest prelates of the Church, especially for the instruction of clerics in Seminaries and for assisting the Clergy by giving Spiritual Exercises to priests and by nurturing their piety in periods of recollection. This is evident proof that the scholarly instruction and ascetic teaching of the Society enjoy their high esteem and implicit confidence, not only because the Society treads firmly the middle course among present day scholastic and ascetical methods, but also because it knows well how to put the immutable principles of Christian asceticism into proper alignment with the unprecedented conditions of the times. Special mention is deservedly made of the fact that the Spiritual Exercises are being given very frequently not only to groups of laymen (to say nothing of Religious Orders of women), but also to male Religious communities of

most diverse types, ranging from strict contemplatives to those energetically occupied in active ministry. Everywhere it has been proven conclusively that the efficacy of the Exercises is in direct proportion to the fidelity and purity with which the method of St. Ignatius is followed. Hence even those who had experimented with other schools of piety are now returning to us of their own accord. Nor should this surprise us, since a singular gift of heaven or the grace of our vocation has especially equipped us to wield these weapons of spiritual warfare. It is therefore a source of great grief that some sons of the Society do not adhere to the Ignatian method in giving the Exercises with the requisite fidelity. The same complaint also proceeds on occasion from Bishops and even laymen, who, while they reasonably ask us for the Exercises accommodated to the circumstances of contemporary life, expect nevertheless that we will adjust them carefully in the true spirit of their holy author and according to the rules which he laid down.

Another type of activity for which Ours are being sought by Bishops every day with more frequency is the giving of spiritual aid to "Catholic Action", which in this way may answer more completely the expectations of the Supreme Pontiff, its warmly solicitous patron. The Sodalities of the Blessed Virgin Mary are proving very conducive to this end, so that even in districts where they had heretofore been almost abandoned, they are at present beginning to be recognized as extremely efficacious. Hence our Sodalities are gradually winning for themselves a warmer esteem and flourishing with more animated vigor. These same remarks may also be applied to our colleges, since almost all of them are filled to capacity and are highly respected by friend and foe alike. In some instances, however, this respect is not merited in the same measure as it is given, since, as I wrote in a recent letter to Superiors, dated the 29th of

June, 1933, "we have to admit that in certain places our colleges have deteriorated somewhat." Therefore we must exercise all industry in providing for the apt and immediate adjustment to present conditions of certain inadequacies and deficiencies in our colleges.

In many of our Provinces, also, an incessant and intransigent opposition is being offered by Ours to that execrable war which, under the generalship of Moscow, is raging everywhere with more or less fury, or which at least has instituted a universal campaign of invective against "All that is called God or that is worshipped." (II. Thes. 2:4.) But it is my firm conviction that the Society of Jesus, inflamed as it is with the holy zeal of its Father, is expected to oppose still more formidably this "mystery of iniquity" (*ibid.* 2:7); since now, if ever before, we are battling to vindicate the honor of God which has been assailed with unprecedented and truly diabolical blasphemies, to defend the very foundations of all morality, and to rescue a countless multitude of souls from the danger of eternal ruin so imminent as to render their plight almost beyond hope. It is my desire that each Province should emulate others which, like the Province of Lower Canada, oppose atheism, not in any desultory fashion, or only when overt hostility is shown, but are executing an orderly attack according to a predetermined plan of campaign.

On the missions, also, Ours are toiling indefatigably, even beyond their strength, and at times in a truly heroic spirit of self-sacrifice. And here honorable mention is certainly merited by two of our very beloved brothers in Christ, both prisoners of Chinese brigands, Father Avitus Gutierrez (Province of Leon) for more than three years, and Father Thomas Esteban (Province of Castile) for almost two years; who have undergone a cruel captivity and the constant threat of death with such marvelous fortitude of spirit and interior exultation that, as His Excellency, the

Apostolic Delegate to China has remarked, they rival the first Confessors of the Faith. Nor is there any doubt that their constancy and valor are winning from the hands of God most bountiful favors for their beloved Chinese Missions as well as for the whole Society.

In almost every other mission the fields of salvation are responding beautifully to cultivation and under the warm breath of the Holy Spirit would grow white unto a miraculous harvest which could be gathered into the Lord's granary with consummate ease, if only there were sufficient reapers! When our missionaries, incapacitated by old age and broken in body by protracted labors, plead for fresh contingents of strong helpers in the field, how frequently and with what deep sadness must I reply: "I have not the men." How often am I forced to give this same distressing answer to friends and benefactors of the Society who petition its services, even when under every other aspect save that of personnel the projects are feasible and well-nigh indispensable!

It is indeed quite true that in the last few years the number of the Society's members has, by God's favor, been augumented so copiously that in January 1933, an increase of over seven hundred had been recorded. This increase, however, besides being incommensurate with the new enterprises which we have been called upon to staff, ought daily to quicken our zeal and increase our vigilance, so that we may shrewdly cooperate with such a lavish profusion of Divine Grace by carefully encouraging vocations, yet at the same time select our candidates with a severity as much more rigorous as the danger is now more imminent that the Society may be handicapped rather than helped by a mere "*turba hominum*". Likewise we should be ever more solicitous to provide for the perfect formation of so many new soldiers of Christ according to the true

spirit of our Holy Father St. Ignatius, as well as for the proper development of their talents, in order that the Society may not merit the reproach of Isaias:— "Thou hast multiplied the nation and hast not increased the joy." (IX, 3.) But since, as I noted above, I have but recently developed this subject at great length and with considerable emphasis in the letter addressed to Superiors on the Feast of Sts. Peter and Paul, 1933, there is no reason for any further remarks at this time, except to commend again and again that the contents of that letter be given diligent consideration and be put into faithful execution. In that letter I am not imposing upon Superiors counsels which I myself have excogitated, but I have gathered together in its pages dictates of right reason and true government which follow immediately from the principles laid down in the Constitutions, from the decrees of General Congregations, and from the regulations and precedents established by our Holy Father St. Ignatius and by other Generals of the Society. If these orders are carefully observed by all to whom they are addressed, it will not be long before we have many men of the calibre that the Church of Christ has the right to expect of the Society.

As regards the course of studies, as soon as the Apostolic Constitution, "*Deus Scientiarum Dominus*", was promulgated, in order fully to execute these new mandates of the Holy See, we immediately called a meeting of competent and experienced Fathers to prepare and submit to the inspection of the Sacred Congregation of Seminary and University Studies a brief of the regulations and ordinances proper to our colleges. I myself rechecked carefully all the work of this first committee, and in June 1932, I was able to submit to the Sacred Congregation a preliminary draft of these ordinances. In a letter dated September 8, 1932, these statutes were approved in substance by the Sacred Congregation, which simultaneously

decreed that they might be legitimately put into practice in those colleges of Ours whose titles were enumerated in an appendix to the letter, (which, let me remark, contained the names of all the colleges which I had submitted,) and approved of them in the very same manner in which I asked their approval; for the Sacred Congregation received all our petitions with a very special predilection.

With this foundation firmly laid, the patiently awaited opportunity seemed to be at hand for undertaking a comprehensive survey of our whole *"Ratio Studiorum"*, in order to bring its ordinances more into alignment with the trend of the times. This supremely important enterprise has already been inaugurated, almost one hundred years after Father Roothaan of happy memory essayed a similar revision. At present we are bringing to a happy conclusion what had already been initiated in the departments of Philosophy and Theology. I have summoned to Rome from the various Assistancies Fathers who are eminently experienced in these different branches of study, who during almost five months of energetic labor held no less than forty-six sessions and subsequently submitted for my inspection a tentative revision of the *"Ratio Studiorum."* As soon as we have received from the Sacred Congregation,—in the near future, as we hope, —the final approval of these ordinances, they will be revised by my assistants and myself and then sent out to our colleges where they will be put on trial for three years. Experience will best demonstrate what course should be subsequently pursued after this period. In the near future we shall undertake to revise in the same way the other sections of the *"Ratio Studiorum"* which pertain more closely to literary studies and colleges for externs. Let every son of the Society recommend to God in his prayers the manifold labors of this important undertaking.

We have also initiated, with all possible speed, a

revision of the entire Institute. Especially to be noted is the new edition of the rule-book, which is justly calculated to prove very beneficial in fostering regular observance in conformity with the spirit of the Society. In addition to the booklet "Procedure of the Provincial Congregation", according to the regulations of which the Province meetings of this year have been duly carried out, there is another which will certainly prove to be of great importance and undoubted usefulness, namely "Résumé of Matters Deserving the Particular Care of Provincials". This booklet, editions of which have not been made since the time of Father Aquaviva, was recently revised and published. It is soon to be followed by another and similar résume for local Superiors and Ministers, the most recent edition of which was brought out fifty years ago at the bidding of Reverend Father Anderledy. As soon as these are published, we shall begin a revision of the "*Consuetudinaria*" of Provinces, with a view to adapting them to the demands of the present age—a work that is being requested everywhere, and with due reason, but which could not well have been accomplished before the issuing of the new edition of the rules. In view of the full approbation of our Institute, as again set forth in the Apostolic Letter "*Paterna Caritas*", a new edition of the entire Institute, according to the norms set down by the 27th General Congregation, is a most timely undertaking. In point of fact, the first volume is already in preparation, and it will contain all the Papal Documents relative to the Society, from which is derived our law. All other documents will be reserved till a more favorable time for issuing a complete *Bullarium* of the Society. In size, this new edition will be smaller than the Edition of Florence, and will be of approximately the same dimensions as the "*Acta Romana*", since apparently this is handier for every-day use. Moreover, the manual edition of the Constitutions of Our

Holy Father, which is so much sought for by the whole Society, will again receive its share of attention as soon as possible.

Let us now consider the internal state of the Society. In the first place, as to those dangers threatening our spirit which I thought should be set forth publicly before the last Congregation of Procurators, some of them apparently have been dispelled—to cite one, that false mysticism whose principles it was my sorrowful duty to say were creeping into certain Provinces; but on the other hand, still other dangers have grown in importance. I regret to hear complaints, from various quarters, growing in seriousness, that not a few of Ours, especially among the younger members, are not only too little solicitous for actual religious poverty, but that they have even lost the proper mental grasp of it; and that there is great danger that the observance of poverty will gradually become worse and worse.

A second danger, which is daily gaining and shows no signs of lessening, lurks in our stupendous undertakings, which all but overpower many of Ours. As a result, some can easily become by degrees less concerned about their own spiritual life, and then fall into what was unheard of among our first Fathers, an almost total neglect of their customary exercises of devotion and the disregard of that warning of the Gospels: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" A few erroneously lead themselves to believe that they can thus devote more of their time and their energy to the service of souls, and as a consequence are actually striving for the greater glory of God in this way; furthermore, they find it easy to plead extreme and pressing need on the part of the neighbor. God, however, cannot approve of a charity so preposterous and inordinate nor can he encourage it with His blessings. As a natural consequence after some first successes,

apparent rather than real, only one thing can happen, and that perhaps beyond remedy—the ruin of such workers themselves, and in their misfortune a positive disgrace and real harm to the Society. To avoid an evil of such a nature let it be the constant care of Superiors that all apply themselves earnestly and perseveringly to spiritual matters and the pursuit of solid virtues.

The third danger causes me the greatest anxiety. It is the serious disregard for exterior discipline, which, especially in the case of younger members, now and then leads them to allow themselves almost unbelievable privileges. This is due not only to common human frailty, but to the false views they have set up for themselves about what they call a sort of freedom of spirit released from the exactions of monastic observance, and which they do not scruple to regard as absolutely compatible with the great ideal of our Holy Father Ignatius. All who have followed the history of the old Society know how false such an attitude is, for we realize how severe our Holy Father was in setting forth the smallest details and how strict he was in requiring the observance of domestic discipline by all. Lets Ours, therefore, be taught from the very earliest years of religious life to account these small matters as things of highest import, since exterior discipline is at once an indication of interior perfection and its faithful guardian.

There is no reason why I should speak at length on the state of temporal matters, for everyone knows the present critical situation of the entire world in this regard. Neither is it to be wondered at that the Society too experiences its effects. Rather it is remarkable that, due solely to the fatherly care of Divine Providence, we are much less burdened with these present difficulties than was to be feared, especially so if we keep in mind that others are being more sorely tried by them. None the less, some Provinces,

even of those that are commonly considered to be among the richer, are extremely hard pressed for funds and actually dependent upon the brotherly assistance of other Provinces. Again and again do I recommend to all the Provinces, to the Missions and to the individual houses that they strive for still greater prudence in management and insist upon stricter observance of poverty. This I urge also in order that now when so many thousands of people are suffering from actual hunger, we may be in a position to assist the poor more bountifully. I am heartily glad to see that Ours are really doing so everywhere; and yet, I feel that in this regard, especially where the needs are more urgent, we can do still more, even though it may entail some personal sacrifice.

Finally, another danger to the Society is growing out of an exaggerated individualism and a provincialism, if I may use the terms, which give rise to a situation where we find each of Ours looking only to his own endeavors, and each house concerned solely with its own affairs and giving almost no consideration to the good of the entire Province. Besides, it happens only too often that the individual Provinces are so intent upon the advancement of their own undertakings and so engrossed in meeting their own needs that they almost lose sight of the works common to all, and they all but consider as a total loss the men whom they are finally compelled, after lengthy negotiations, grudgingly to surrender for these positions of general import. This is not the case everywhere or to the same extent, and in all justice I must here openly express my thanks to certain Provinces for the generosity of spirit with which they offer liberal assistance as much to myself as to other Provinces. But it ought to be the conviction of all, and their conduct should show the strength of their conviction, that the closer we are united in spirit and in fact, and the more truly we strive to become one body and one soul,

the richer will be the fruits we shall bring in the vineyard of the Lord.

To accomplish this end, it is evident that each one ought to bring his own purposes and his own policy into accord with the general disposition of his brothers, and above all he ought to hold himself in full accord with the mind of superiors, either to forego something that seems best to him perhaps, or to accept something less to his liking; and what I say for the individual applies with equal force to individual houses and Provinces, that the common good may thereby prevail. Then will the Society, as a "well ordered army" enter the field stronger and better equipped to battle vigorously in the campaign of Our Lord to the greater glory of God. Through the sheer complete union of hearts and individual abilities, the Society will be able to give better service to the Church of Christ, and more and more to bring the living waters from the founts of the Saviour to the countless hosts of souls athirst for the truth.

In bringing this exhortation to a close, I cannot refrain from mentioning with sorrow our beloved Procurator of the Province of Venice, Father Peter Grana, who was stricken with a fatal sickness almost as he was starting on his trip to Rome, and has been called not to our meeting here, but to the more blessed councils—as we may hope—of the Society Triumphant. I trust indeed that he will lend himself to these efforts of Ours all the more effectively in Heaven, for he has always shown himself very devoted to the Society and most faithful to the Institute.

A. M. D. G.

SECOND ADDRESS OF FATHER GENERAL TO THE PROCURATORS OF THE PROVINCES

(September 30, 1933)

Reverend Fathers in Christ:

Among the many wise prescriptions of our Institute those relating to this our Congregation of Procurators are marked with a stamp of special prudence. Among them is the regulation which had been introduced long previously by custom and is now fixed by law and is contained in Number 27 of the new Formula of this Congregation. "After the vote has been taken, the General shall first deliver an address to the Fathers of the Congregation and make to them the recommendations which in his judgment are to the common good of the Society; then the Congregation is dismissed." Through this decree the Society clearly attests the true spirit of her Institute, which would have our government paternal and spiritual, and have subjects linked with Superiors by the bonds of love and loyalty, and so freely permit themselves to be ruled.

I have heard from the various Provinces that fruitful results have attended the exhortation on obedience I delivered in the second session of the last Congregation of Procurators held in 1930. On the present occasion I intend to discuss religious poverty which our Holy Father Ignatius considered of such paramount importance that he called it the firm wall of religion, its bulwark and protection, and laid it down that all should love it as a mother.[1] Of poverty the first Congregation of the reborn Society declared that the reputation and success of the Old Society had depended in great part on the observance of its orig-

1. Constit., P. III, c. 1, n. 25; P. VI, c. 2, n. 1; P. X, n. 5.

inal poverty;[2] and this decree the last General Congregation, the twenty-seventh, reconfirmed by its authority.[3]

I shall treat the following four headings briefly: 1) The prescriptions of the Institute on the observance of religious poverty in accordance with the spirit of the Society: 2) The custom of the Society in fulfilling these prescriptions; 3) The principal defects at the present time; 4) The remedies against them.

In the first place our Holy Father Ignatius wishes us to have a most ardent love of poverty because of Christ our Lord, who for our sake "being rich became poor",[4] and for the salvation of souls. It would take too long to indicate the individual passages in which our Holy Father urges this, for the whole of the Exercises and Constitutions is steeped in the love of Christ and in zeal for souls, and everything is directed to this double end. Let it suffice for our purpose to recall the Contemplation on the Kingdom of Christ, the Meditation on Two Standards and the Consideration of Three Ways of Humility, for in these passages is clearly set down what our Holy Father expects of his sons. First of all let us call to mind the third degree of humility, in which every exercitant is urged to make this firm resolution: "To imitate Christ our Lord, and in order to become actually more like Him, I wish and choose poverty with Christ poor, rather than riches."

This requires in each and every member of the Society the greatest spiritual poverty, which sets all earthly possessions at naught; the greatest actual poverty as well, though this should be practised in accordance with the approved norm laid down in the Constitutions. For we are not to go aside from the end or character of our vocation; as St. Thomas says,

2. Congr. Gen. XX, d. 7, n. 9.
3. Collec. Decret., d. 174 (Epit. n. 478, No. 4).
4. II Cor., viii, 9.

"Each religious Institute will be perfect in its poverty in so far as it has its poverty proportioned to its end."[5] The Angelic Doctor asserts that it is suitable for Institutes "which are ordered to transmit to others what they have contemplated themselves," or, to use the ordinary expression, which lead the mixed life, as is ours, "to have a form of life free to the greatest possible extent from external anxieties",[6] "that by their own example they may preach contempt of the world and be more free in dealing with men."[7] And so, even after the Council of Trent, which had allowed Regulars to mitigate the rigor of their poverty,[8] the Society, following the spirit of St. Ignatius, preferred to retain, even in the matter of ownership in common, the absolute poverty which our Holy Father and Lawgiver had prescribed[9] for the Professed Society.

And so the men who are laboring in the vineyard of the Lord outside the Houses of Probation and the Colleges ought to leave all care of their maintenance to the Divine Providence alone. Besides, God has never failed in His promises; and to the extent that religious poverty is observed in a community, will the Divine assistance be found there abundantly, even for the necessities of our temporal life. More than once have I seen it happen that even in times of crisis houses of the most absolute poverty, where superiors and subjects served God with great faith and fidelity, wanted for nothing, while other houses, less courageous, were in difficulties. We must then lay aside excessive human solicitude and devote our efforts to living day by day more in accord with our Institute and its rules. Then we shall certainly experience more fully

5. S. T., 2a-2ae, q. 188, a. 7.
6. Ibid.
7. Oswald, S.J., Comment. in Constit. S. J., n. 600.
8. Conc. Trid. sess. XXV, "De Regularibus" c. 3.
9. Congr. Gen. II, d. 33.

day by day the truth of Our Lord's promise: "Seek ye, therefore, first the Kingdom of God and His justice and all these things shall be added unto you." [10] "For we know," as the Formula of our Institute asserts, "that Our Lord Jesus Christ will provide the necessities of food and clothing for His servants that seek the Kingdom of God alone." [11]

To consider more closely the individual or personal poverty described by our Holy Father and Lawgiver, it is a poverty which could scarcely be made greater, especially as regards dependence on Superiors even in the slightest details, and in its rigorously common life. It excludes every vestige of ownership or peculium. And if in food, clothing, domicile, etc., we fall short of that exterior austerity which other religious orders holily observe, our Holy Father wished it so with the intention that our whole life might be better fitted to our apostolic end. Hence the famous rule on our manner of living in externals which "for just reasons, keeping always in view the greater service of God, is common",[12] or, as is said in the Formula of the Institute, is accommodated to the common and approved custom of worthy priests.[13] Still it would be wrong to draw the conclusion that an eager love and pursuit of poverty even in these externals is alien to our spirit. The Constitutions themselves, which are the authentic interpreter of the Formula of the Institute, add after the words cited above on the manner of living in externals: "However, we must always have regard for humility, poverty and spiritual edification which we ought always have before our eyes in the Lord." [14] Consequently the norm of the common and approved life of worthy priests must not be

10. Matt., vi, 33.
11. Form. Instit. S. J., a Julio III approb., n. 7 (Epit. n. 504).
12. Summar. Constit., reg. 4.
13. Form. Instit. S.J. a Julio III approb., n. 8.
14. Constit., P. VI, c. 2, n. 16.

taken by itself but must be completed by the three norms of poverty, humility and edification. Besides, the Constitutions not only lay it down in general that our whole way of life ought "to be suited to poor men", but teach us in clear terms that we should accept freely and from the heart "the meanest things in the house", and experience at times some of the effects of holy poverty, even to "begging from door to door when obedience or necessity shall require".[15] The detailed regulations and prohibitions in the sixth part of the Constitutions dealing with travel and other phases of our life[16] equally bespeak perfect poverty; although all of these laws, as is the whole of the Institute, are tempered with admirable discretion, and are framed and set down solely with a view to the distinctive norm of the Society, the greater glory of God.[17]

2) Nor did these rules remain merely fine precepts. From the very beginning the Society instilled them deep in the breasts of her sons. She taught them to live their lives by them, and rejoiced to behold them living thus. We know, Reverend Fathers, the hardships our first Fathers endured, and it can rightly be said that the Society of Jesus, like the Divine King with whose name she is sealed, was born in absolute poverty. How poor a life our Holy Father Ignatius led in Rome we can still see with our own eyes in the rooms he once occupied and which are now preserved in holy memory of him. We know that when Saint Francis Xavier was setting out for India he took with him nothing but his writings, his breviary and his crucifix; we know that Blessed Peter Faber (with the cause of whose canonization the Province of Lyons is very laudably concerned) we know, I repeat, that this most worthy first-born of the Society continually asked of God that he might want at times

15. Summar. Constit., regg. 24-25.
16. Constit., P. VI, c 2, nn. 14-16.
17. Cfr. Constit., P. VI, c. 2, K, M, N, etc.

for the very necessities of life, and that this favor was sometimes granted to him to his great joy. To say nothing of Saint Francis Borgia, of Saint Aloysius, of our other saints, all of whom truly loved poverty as a mother, Blessed Joseph Pignatelli at the very dawn of the restored Society strove with all his power to restore poverty in its original purity, and even to perfect it more and more. This goal he earnestly commended as of supreme importance to Father Aloysius Fortis, who he knew by prophetic inspiration would one day be General; and Father Fortis did in fact take many excellent measures to attain this end and in his prudence had the Twentieth General Congregation pass a set of decrees on the subject.[18] What is of greater moment, this Blessed Restorer of the Society in Italy furnished in his own life a most perfect example of religious poverty. As a youth, scorning the comforts of a home of surpassing wealth, he had sought out evangelical poverty as a most precious pearl. And even after his long freedom of action during the suppression, he once again gave up the copious revenues he had been enjoying. Already in his declining years, he willingly and gladly took upon himself anew the hardships of the religious life. He held these hardships dearer than any treasure up to the day of his death, which he met in that poorest of rooms, which can still be seen at the present time, in that poorest of houses, St. Pantaleon.

Besides, all generous sons of the Society, even though not raised to the honors of the altar, were distinguished in their devotion to poverty. To omit many other great names, during the last few days we have listened during the reading at table to shining instances of poverty from the "Commentary on the Life and Character of Father Edward Mercurian" by

18. Cfr. Congr. XX, d. 7.—Cfr. etiam Epist. R. P. Wernz, 25 dec. 1913, *in Annum Saecularem*, n. 7: Acta Rom., vol. I, 1913, pag. 109.

Father Oliver Manares.[19] Similarly, two other Generals distinguished for their sanctity stood out far beyond the ordinary in the lustre of their poverty, Father Vincent Caraffa and Father John Roothaan.

3) If we regard ourselves in these examples of our forbears as in a mirror, must we not, Reverend Fathers, confess that we have departed somewhat from their holy devotion to poverty? Surely all of us who because of our office or purely because of our love for the Society are anxious to preserve incorrupt the precious heritage of our Holy Father, cannot but be disquieted when we see this worldly spirit of independence and acquisitiveness so new in the Society. In this spirit some conceive the opinion that they may use and abuse things of the house to suit their whim, even without the Superior's knowledge. They believe that many articles are necessities which are in reality mere superfluities, and procure them by any means, either presuming the Superior's permission with a truly unbelievable freedom, or else without even giving a thought to permission.

Thus it happens that such men are entirely occupied in seeking out new trifles for themselves; thus it happens that little by little our houses are coming to lose that sober simplicity with which they shone in the past, that private rooms and their furnishings instead of religious poverty suggest the levity of the world; that money is too frequently permitted for special purposes to be spent at the pleasure of the individual, whence it is but a short step to establishing a true peculium. What shall I say of the long journeys, and the long detours on journeys, undertaken for recreation alone? What shall I say of health cures that smack of the plutocrat rather than of the poor, of the meticulous attention to elegant cuisine, of the charges of miserliness insinuated against Superiors, whenever

19. Ed. Bruxellis, Typ. A. Vromant, 1882: cfr. praesertim pagg. 26-30.

food slightly inferior in quality or quantity is served? What shall I say of men who, when they set out for another house, carry with them several trunkloads of curious or useless objects, such as a camera, with which many of Ours (too many, most assuredly) are furnished and which they consider and use as a thing made over to their permanent possession? If these abuses are tolerated any longer with impunity, and especially if timely opposition is not made to the false notions on which these abuses are not merely excused, but even defended as legitimate, then every sort of evil must be feared for the Society which would gradually be brought into grave danger of falling into real laxity.

Our Missionaries as well, so I have heard, realize this danger and share my intense grief. Returning from time to time into their Provinces, they are shocked at the unheard of novelties that have been introduced into our life and are quite properly scandalized thereat. Their astonishment is all the more just for the reason that if all were zealous for economy out of a sincere love of poverty, they would not only greatly advance their own spiritual welfare, but our Missions also could receive more abundant assistance. For in these Missions a great multitude of souls is unhappily perishing because a larger number of missionaries and their assistants cannot be supported and other aids to the apostolate can not be supplied.

4) It is our task, Reverend Fathers, who as Superiors or by some other title, age at least and grade, are set over others, it is our task, I repeat, to guard with vigilance this firm wall of religion and to defend it with all our strength. To this end, we must before all else lay bare the principal roots of the peril, which we have reason to believe is threatening the Society, and at the same time to indicate briefly a set of remedies.

And first I must make mention of a truly astonish-

ing ignorance of our Institute and its spirit from which not only younger Scholastics but even priests who have scarcely set foot out of the Tertianship are suffering. It is not rarely that I receive with frank amazement petitions of a character unheard of, which betray that the training of Ours has been gravely deficient. Perhaps too many things are done in our noviceships of a kind foreign to our ancient traditions; perhaps the minds of our young men are burdened with too many irrelevant considerations. Consequently we must return to our solid method of formation, and, omitting abstruse treatises on mysticism and asceticism which our Novices cannot bear as yet,[20] explain the Summary of the Constitutions to the Novices with fullness and clarity and filial fidelity; while the Fathers of the third probation should devote all their attention to obtaining an intimate knowledge of the Exercises and the Constitutions, and become accustomed to consulting constantly the Epitome of the Institute.

A second cause is the weakness of Superiors, sometimes truly incredible. If Ours are allowed a deposit of money right from the Noviceship; if permission is quite readily granted even to the younger religious to keep gifts from relatives and use them at their pleasure; if Superiors never show the courage to give a fatherly but firm and frank refusal to requests for absolutely fruitless travel, for more or less useless recreation and other permissions of a like character, what can our young men think of our legislation on poverty, what can they think of the government of the Society? Will they not think that they have a kind of right to such concessions, and will they not take it in extremely bad part when they run into a Superior, who is somewhat more steadfast, or to speak plainly, more conscious of his duty? This excessive readiness to grant permissions foments among Ours

20. Cfr. Joan. xvi, 12.

false ideas regarding poverty, supplies motives for thinking out and making fresh demands, lays open the road to inflicting yet deeper wounds upon poverty.

As for travelling, I certainly do not deny it can be of valuable assistance to real scholars for scientific study, and therefore quite recently I recommended [21] that Superiors permit professors to take any trips that appear necessary to this end. But many journeys made by Ours are not of this type, and frequently they are of the type I condemned on another occasion.[22] For the most part travel of this sort dissipates the soul instead of nourishing the mind with valuable knowledge. What solid learning can be picked up by running hither and yon, glancing at everything, fixing serious attention on nothing? This is the levity and vain curiosity characteristic of the age which makes sciolists, not savants; these are the journeys of which it is said: "They that travel much abroad rarely become holy".[23] Further, we should be always mindful of religious poverty in the style of our travelling, and should not, after the fashion of the wealthy, seek out all sorts of comforts. It will help much if Ours are familiar with the "Rules of Those on Journeys", so as to observe them more faithfully when occasion comes; for in these rules is found a lucid exposition of all my advice and recommendations on the subject. And so I would have Ours read these rules frequently, for instance in the spiritual reading prescribed before the evening examen; since like all the other rules these too can be an excellent preparation for the morning prayer and can occasionally furnish useful subject matter for meditation.

Erroneously do some think that permission can be granted more readily for travel when the expenses are not to be met by the house but are defrayed by ex-

21. Cfr. Acta Rom., vol. VI, 1931, pag. 838.
22. Cfr. Acta Rom., vol. VI, 1928, pp. 146-147.
23. De Imit. Christi, lib. I, c. 23, n. 4.

terns. Precisely this consideration, as my venerable predecessor, Reverend Father Francis Xavier Wernz used to remark so wisely, is a new and special reason for going over the proposal with greater attention and from every possible angle, and other things equal, for granting permission less readily. For if this door should be thrown open in the Society, flagrant abuses would follow in short order. Many of Ours would be led to seek out and win extern friends of this character, who besides the expenses of the journey would furnish many other useless gifts and articles, and then money to be kept for private use. Thus we would wind up by establishing a peculium, which is the bane and destruction of religious poverty at least in so far at it is to be understood in the Society. Besides in this fashion there would come into being by imperceptible stages two classes of Jesuits; the class of the poor, who whether because they can not or will not, do not have wealthy friends; and the class of the rich who enjoy every sort of possession. And no one can fail to perceive the harm that would be inflicted upon fraternal charity and domestic peace by such an odious distinction between sons of the same family.

Let all, therefore, know and realize that it is the Superior's duty to govern his subjects' desires with prudence, and not to satisfy them in every case, regardless of their character; that it is the Superior's duty in the sight of God and the Society to keep religious poverty intact, and to promote its faithful observance. If I have been so insistent, Reverend Fathers, in driving this truth home, I think I am but following out the command of our Holy Father Ignatius who sets up a holy rivalry among the sons of the Society and challenges us to equal and even to surpass the poverty of our first Fathers. It is worthwhile to quote here his sententious words, which we ought to have constantly before our minds. "Since those who first entered the Society were tried through poverty and

greater want of bodily necessities, those who follow after them ought to take care as far as it is possible, to reach the same degree of self-denial, and even to go beyond it in the Lord." [24]

The best remedies, or rather the best motives for embracing poverty with the whole soul are found in that double love which should inflame the heart of every son of St. Ignatius: I mean the love of Jesus Christ and the love of souls redeemed by His Blood. How could it be possible for us really to love our Divine King and at the same time refuse to follow Him? For He Himself "is poor and in labours from His youth";[25] and if a man cannot be His disciple unless he renounce all his possessions,[26] how much less can he be His apostle? [27] If we wish to have our hearts on fire with a special love for Him, as is said in the Contemplation of the Kingdom of Christ, and to be pre-eminent in following and serving Christ the King (and to whom, I ask with Father Roothaan,[28] can this pre-eminence apply, if not to us?) if we wish to be pre-eminent in following Christ, we must be pre-eminent in loving and embracing the poverty of Christ. And since by the Divine Goodness we have actually been called and admitted to this state it is no longer a question for us of spiritual poverty alone, but of actual poverty, as I said above. Oh, if our hearts really burned with the love of Christ we would be so far from feeling ashamed of the poverty of Christ that we would rather make it our proudest boast and shrink from the slightest shadow of wealth and ease!

From the Meditation on Two Standards we readily learn how important is this single-souled love of poverty in winning the salvation of souls. This is

---

24. Exam. Gen., c. 4, n. 26.
25. Cfr. Ps. lxxxvii, 16.
26. Cfr. Luc. xiv, 33.
27. R. P. Roothaan, Annot. in Exerc., annot. 60 in II hebdom.
28. Ibid., annot. 5 in contempl. de Regno Christi.

assuredly the best way to unloosen men's hearts from the things of earth and to raise them to things that are of heaven. Words move, and sometimes only beat upon the air, but example draws. If they hear us talking eloquently of the goods of the spirit and of heaven, and see us denying ourselves none of the comforts of life, men will believe our deeds rather than our words. This certainly is true at the present day, if ever; at the present day, when so many millions of men are stricken with extreme poverty, and all, and especially the young, through the scourges of Divine Providence are taught the uncertainty of the things of the world; while an interior impulse draws men to those who profess truly evangelical poverty. Nor are we to think that this eager devotion to poverty, this surrender of empty relaxations and comforts, this continual desire for mortification, (to sum it up in a single phrase), makes life sad and unhappy. Rather, this is the road to true happiness even in this life, as the truly poor in spirit find. "Was not St. Francis' famous Hymn to the Sun one of the sweetest and most joyous songs ever heard in this vale of tears?" asks Pope Pius XI in his Encyclical, *Caritate Christi Compulsi*. "Yet," he continues, "its author, writer and singer is numbered among the most austere followers of Christ: we call him the Poor Man of Assisi, and he possessed absolutely nothing upon this earth, and bore in his body which was worn out with austerity the bloody stigmata of His Crucified Lord".[29]

At the start, indeed, it can happen that the loss of external goods gives pain to a nature that is ever inclined to the exterior; but soon there steals in its place that peace "which surpasseth all understanding",[30] which the world can neither give nor take away.

29. Pius PP. XI, Litt. Encycl. *Caritate Christi compulsi*, d. 3 maii 1932: AAS vol. XXIV, 1932, pag. 191.

30. Philip. iv, 7.

And it is followed by an unalloyed and holy joy of which the tepid religious is utterly ignorant. For the tepid religious, as the golden book of the Imitation of Christ tells us, "on every side suffers anguish, because he has no comfort within, and is hindered from seeking any without".[31] And if nothwithstanding he seek out these external consolations, he quickly begins to weary of them, and naught remains to him but the bitterness of realizing that he is far away from the ideal of perfection he had aspired to.

And so, Reverend Fathers, let us truly love poverty as a mother, all of us who are sons of our Holy Father Ignatius, and let us willingly taste its effects. Let us, after the example of our first Fathers and of all the saints of the Society, promote its stricter observance with all our strength, for the love of Our Lord Jesus Christ, whom our vocation bids us follow as closely as we may, for the love of souls redeemed by His Blood, for the hope of that ineffable reward promised to the poor: "Blessed are the poor, for theirs is the Kingdom of Heaven".[32]

31. De Imit. Christi, lib. I, c. 25, n. 7.
32. Cfr. Matt. v, 3.

A. M. D. G.

Obituary

FATHER EDWARD FITZGERALD

My last memory of Father Fitzgerald is of a prematurely-aged man stumbling and groping weakly along the side of a corridor, unable to speak clearly, unable to express his wants. A few weeks later he breathed his last. Dead at the age of fifty-eight, a Jesuit for but fifteen years, a priest for only eight years, his life and spirit were exceptional enough, I believe, to be put on record. As far as we can judge, he was not a saint in the austerely accepted sense of the term. He was very human indeed, a lover of company and of conversation, a good story-teller, with a bottomless fund of anecdotes about persons, places and events. And he was a business-man and thrifty to the end.

Edward Townsend Fitzgerald was born in Mobile, January 18, 1873. His father conducted a large department store on Dauphin Street; the son inherited the business on his father's death and kept it until his mother died in 1915. There was a sister, a beautiful and charming girl, whose pathetic death from burns, almost on the eve of her wedding, was vividly remembered by her brother. Dressed in her wedding finery she had unknowingly stepped on and ignited a match which set fire to her dress. In a few seconds she was enveloped in flames. Her screams were heard in the street below, but when friends rushed into the room, they did not at first find her. She had crept moaning into a closet, to hide her pitiable condition as she explained later, and there she had collapsed.

Young Fitzgerald was educated at Spring Hill College from first to last. Although the college is only six miles from Mobile, the students of those days were

all boarders, and even Mobile boys were allowed home but once a month,—the first Thursdays. As a result there was a good deal of correspondence between mother and son. He kept all her letters; in fact he preserved every letter of a personal nature he received throughout his life. His father and sister wrote occasionally, but his mother did the bulk of the writing; her letters are full of a mother's anxiety for the health and success of her boy.

"Are they feeding you enough out there? You looked so thin and peaked when you came in last Thursday."

"You never acknowledged that box of goodies I sent you for your birthday."

"Your father's sister Mamie is coming down to pay us a visit for Mardi Gras."

And so on, and so on, and so on, as every boarding school boys knows—and loves.

It was his intention to enter the Society of Jesus upon his graduation from college, but the death of his father left him no choice: for his mother's and sister's sake he remained in the commercial world and carried on the business of Fitzgerald & Son. He lived a distinctly pious and even exemplary life, as he felt that a man who was destined for the priesthood should do. Regularly two or three times a year he made trips to New York, St. Louis and Chicago in order to purchase stock for the store. He traveled by coach, never by Pullman, and the money he saved by these acts of economy and denial, he spent at Herder's or on Barclay Street, buying spiritual books. As the years went on, he amassed an enviable collection of ascetic works, and what was better, he read them. This valuable library, in perfect condition, he donated in 1916 to his Alma Mater.

He seems to have been a man without connections: no relatives on either side. His personal correspondence after his Spring Hill days until he became a Jesuit is nil. One friend who wrote to him at inter-

vals and regaled him with all the news along Retail Row in Mobile, was a Jew, who in the first letter of the series confessed himself astounded when he heard that his old friend "Fitz" had joined the Jesuits. This tradesman's letters, intimate, chatty information about commercial Mobile, (they must have been a welcome diversion in his novitiate) are the only evidence of any close friendship resulting from his business contacts. This solitariness of his was a notable fact. Fitzgerald walked through life alone. It was not that his character repelled people. The truth is that he deliberately fashioned his life along certain lines: the department store management was but a necessary and temporary arrangement to hold as long as his mother lived; his real life was to be the priesthood. No doubt a home consisting of an invalid woman and an ascetic merchant was not inviting socially. And so when his mother died and the store was sold, the 40-year old Jesuit-to-be found himself a man apart.

He became a Jesuit novice early in 1916 at Macon, Georgia. Followed two and a half years of study at Macon, two years' review of philosophy at Loyola University, New Orleans, four years of theology in St. Louis, with ordination in 1923, and tertianship at Cleveland, Ohio. The last six years of his life were spent in New Orleans as secretary and treasurer of the Jesuit High School.

Throughout his whole course of studies he was with men ten and twenty years his junior; it was an unmistakable tribute to his character that he was universally liked by them. In theology he promptly became known and fondly referred to as "Old Fitz" and even as "Poor old Fitz". He did not go in for the more violent forms of exercise. A walk or watching a ball-game from the sidelines formed his choice of recreation. The life of sustained study must have been irksome to a man who was ordained at the age

of fifty. It was noticed that he was restless, that he preferred to be around and about and helping with odd jobs than to remain in his room. Some used to wonder when, if ever, did "old Fitz" get in his studying. After his death the writer found among his effects a complete course in theology written out in copy-books, painstakingly, in his own hand.

He had a reputation for the practice of poverty and economy. From his experience gained in the department store he had gleaned a keen sense of the value of money and a strong dislike of its waste or of extravagance. While it was a settled conviction with him, he was never bitter about it; he admitted it openly and didn't mind being jollied about it. Ivory soap in his opinion was sufficient for all purposes; with soap and water he washed and shaved, and cleaned his teeth. He took a certain grim satisfaction in telling this, and came to expect the look of horror that would come over the face of a more finicky brother when he advocated soap for the teeth. The story is told that his personal expenses for a year, i. e., for all items outside of board and lodging, amounted to 54c, or some such low figure. A wag claimed to account for this extravagance by stating that "old Fitz" had bought six pairs of cotton socks at an Army store for 9c a pair. There may have been more truth than fiction in this, for those were the post-war years when Army stores broke out on every corner, and the ex-merchant never lost his love of a bargain. He had nothing but contempt, however, for the so-called "usual discount for the clergy." He held that all merchants jacked up the prices for the clergy in order to take care of the discount, as he himself had done when he owned a store.

It mustn't be imagined from the foregoing that Father Fitzgerald was a hard, dour, forbidding sort of person. On the contrary his was a very agreeable character marked by a distinct charm and manners

and habits clearly derived from his former life. He was a truly humble man, easy of approach, no hermit, sociably inclined, and even gossipy in conversation. He was cordially liked by his younger brethren, for he could give and take in repartee as well as the cleverest of them.

He was ordained by Archbishop Glennon in June, 1923. I was not present at his ordination, but from chance references he made I can reconstruct what happened. His was perhaps the largest class ordained at St. Louis University up to that time; of these thirty men it may be said that comparatively he was the "forgotten man". Each of his fellow-levites was anointed and said his first Mass in the presence of an admiring throng of relatives and friends. Even a Chinese Jesuit, but a few years in the country, had perhaps the largest congregation of all. Father Fitzgerald was like Melchisedech, "without father, without mother, without genealogy". He said his first Mass at a side chapel with but one couple, man and wife, in attendance. And I suspect from the way he referred to it, that their kindness in remembering his ordination almost embarrassed them.

His first taste of pastoral work, his first confessions, sermons and catechetical instructions, were experienced in the Parish of Beaver Dam, Wisconsin, during the summer of 1923. Studies continued until early in 1925 when he preached the Lent at the Church of the Assumption, Selma, Alabama. From that time until his first stroke his priestly work was limited to the chaplaincy of a boys' orphanage and to the occasional Lenten courses in New Orleans. His work during these last years had to do with the temporal needs of the house: with repairs and upkeep, with food and guests and workmen, with paying bills and keeping accounts. The Priest who was also a merchant was back again at a manner of life that had known him long and well.

Mobile, as was but natural, always claimed his affection. About a year before his death we traveled together to that city; at the depot he said: "Tell Father Rector not to bother about me; I'll be at college in time for supper; I have a visit to make." Later I discovered that the "visit" was his customary pilgrimage to the graves of his parents and sister in Magnolia Cemetery. In his last illness a friend sent him a subscription to a Mobile paper. He could not speak distinctly, but he could read and enjoy the news from the old home town. He died April 1, 1931. There was no one to be informed of his death. Spring Hill that had received him in his youth, that had known him as a benefactor, received him in death; his remains rest beneath her high pines. May his soul also rest in peace.

FATHER JAMES DE POTTER

Father De Potter was born on July 12, 1855, in Morsell, a small town in Belgium near Antwerp, in the Diocese of Mechlin. His early studies were pursued at Turnhout, the well-known Apostolic School where he completed a thorough course corresponding to our present High Schol curriculum. Such were his remarkable talents and close application that he always led his class. The purpose of young De Potter in going to Turnhout was remotely to prepare himself for the Missions. Towards the close of the course, however, he felt a distinct call to labor in America. Accordingly, after bidding farewell to his fond parents and to his native land, he crossed to America and on April 27, 1875, entered the Jesuit Novitiate at Grand Coteau, Louisiana. As a novice he early evinced an earnestness in the performance of his daily duties combined with an affability and readiness to oblige which characterized his entire life and won the esteem and affection of all with whom he after-

wards came in contact, especially his fellow religious and his pupils. His fervor and faithful observance of the rules and regulations of the Novitiate were naturally stimulated when he learned that St. John Berchmans, his own countryman, and to whom he fostered a special devotion, had only a few years before appeared at a neighboring Convent, a short mile from the College, and cured a novice who was in a dying condition. This miracle indeed was so striking and accompanied with such remarkable and well-authenticated circumstances that it was one of the three miracles chosen to promote the cause of the Saint's canonization.

But while earnestly endeavoring to further his own spiritual progress by exact fidelity to the various exercises of the Novitiate, the fervent novice was very happy for an occasion to practice his zeal for souls. It was a custom in the House of Probation of Grand Coteau to send out the Novices every Sunday afternoon to teach Catechism to the children and ignorant poor of the Parish. They were sent out like the Apostles, two by two. And while one of the Novices would catechize the white children in one of their homes, his companion would teach the poor colored waifs in a nearby cabin. It was love of the Missions which had moved young De Potter to choose America for his field of labor and his heart now rejoiced in teaching Christian doctrine to the Acadian children and poor negroes of Louisiana.

Thus the two years of probation glided by happily and profitably. The Novice-Master, Rev. Conrad Widman, still remembered for his wide and varied erudition and skillful spiritual direction, was much pleased with the progress of the fervent novice. Mr. De Potter was accordingly admitted to his First Vows which he pronounced on the first of May, 1877. By a happy coincidence this memorable day fell on the Feast of his Patron, St. James the Apostle.

Being now a Junior, Mr. De Potter with his bright mind and earnest application successfully devoted himself for two years to the study of Belles-Lettres and Rhetoric. In the pursuit of these branches, he was most fortunate in enjoying the able direction of Father René Holaind, an eminent teacher, widely known afterwards as an authority on Ethics while lecturing at Woodstock College and Georgetown University.

As there was an urgent need of teachers in the Colleges of the Mission, Mr. De Potter after completing his juniorate, instead of being sent to Philosophy, was called to New Orleans to teach in the College of the Immaculate Conception on Baronne Street. The young regent began to teach the First Grammar Class, corresponding to our present Fourth High. With his usual affability and great devotedness, joined to a remarkable skill in teaching which seemed to have been inborn, Mr. De Potter soon won the affection of his pupils and secured their earnest application. Such was his success as a professor that after three years spent in teaching Grammar, his appreciative Superiors appointed him to the chair of Rhetoric, which he filled with even greater success during the two years following.

In September, 1883, Mr. De Potter, having completed his five years of regency, was ready to take up the deferred studies of Philosophy. He was accordingly sent to Woodstock College, the House of Studies of the Maryland-New York Province. Under the enlightened and devoted direction of lecturers such as Father Brandi, de Augustinis, Sestni and Picirillo, the earnest and talented Scholastic completed a most successful course of Philosophy in June 1886. In the following September, Mr. De Potter began at once his theological studies. At the end of the third year, on August 25th. 1889, he experienced the untold happiness of reaching the goal so long and so ardently

desired, for on that day of days Father De Potter with some thirty companions was raised to the Priesthood by His Eminence, Cardinal Gibbons.

During the years spent at Woodstock, Father De Potter had displayed such marked proficiency in his Philosophical and Theological studies that a desire was entertained by the authorities to keep him at the College to lecture in Philosophy. But his services in this very branch were then needed in his Home Mission, where a Philosophate was being opened at Spring Hill College. And thither was Father De Potter called to lecture to a First Year class of ten Philosophers. Only four of this number now survive to attest to his constant kindness as their Minister and untiring devotion as their Teacher. Cheerfully do they likewise corroborate what has been the universal verdict of all his pupils, voiced by the late Provincial, Rev. Father John M. Salter, that as a lecturer in Philosophy, Father De Potter excelled in clearness and thoroughness of exposition which was most comprehensive and up-to-date withal. The following incident illustrates his mastery of Philosophy. In 1910 at the end of his course of studies at Woodstock, Father Salter was appointed to present a Grand Act in the whole of Philosophy. Many professors from various Seminaries and Houses of Study were invited to be present and to object. Among these was Father De Potter, who was justly proud of the honor conferred on his former pupil in Philosophy. After the Disputations, the students were heard to praise highly Father De Potter's clearness in presenting and skill in urging his difficulties. From their comments he had made quite a favorable impression on them. Little did they suspect, however, that the one they so much admired was actually objecting *ex tempore*. For on his way to Woodstock from Baltimore he had met in the train a professor who like himself was going to the Grand Act. During the ensuing conversation

which naturally turned to the Disputations, Father De Potter discovered that the Father had prepared to argue against the very same thesis he himself had selected. Out of deference Father De Potter hid the coincidence and objected against an entirely different thesis.

A reminiscence of Father De Potter as a Professor of Philosophy will doubtless prove relevant and interesting. "In Father De Potter there was quite a notable agreement between his mental and physical qualities. It might be said that his face and his whole exterior were the mirror of his mind. While his mind and thought ran clear, his face was transparent, his speech flowing, his language concise and pleasing. With a mind remarkable in detailed exposition and in subtle distinction, his voice was audible even to the final syllable and to the farthest listener in the Hall. His thinking was cool and deliberate. His tones also were solemnly gentle, his diction had a captivating preciseness."

No wonder Father De Potter proved a favorite teacher during the first year as well as the 25 subsequent years he was appointed to lecture in Philosophy. In 1892 St. Charles' College was closed as a lay college and became the House of Studies for the Southern Province. The Philosophers who had just completed the First Year of Philosophy at Spring Hill were accordingly transferred to the new Philosophate. Their able and beloved teacher was happy to accompany them in their Second Year. Besides lecturing in Philosophy, Father De Potter performed the duties of Subminister and also of Librarian. The latter task proved quite congenial to him on account of his great love and knowledge of books.

After faithfully and efficiently performing these duties for two more years Father De Potter was sent to Tronchiennes in Belgium for his Tertianship. This venerable institution, formerly a Premonstratensian

Abbey, was excellently adapted to the requirements of the *Schola Affectus*. At this time it was moreover the home of Père Adolphe Petit, widely revered as a saintly and able Tertian Master and as a zealous and successful promoter and director of closed Retreats. These features greatly appealed to the new Tertian, while his stay at Tronchiennes further afforded him the keenly appreciated opportunity of meeting his fond relatives and friends.

The Tertianship was completed in July, 1895, and in September of the same year we naturally find him again in the Lecture Room of the House of Studies at Grand Coteau. This year quite an event occurred in the religious life of Father De Potter. For on Candlemas day, 1896, he had the happiness of pronouncing his Last Vows. During the solemn singing at the Mass and the joyous celebration in the refectory, the Scholastics vied with each other to make the Feast a memorable day for their teacher whom they admired and loved so much.

Father De Potter taught Philosophy during the five years following and held the office of Prefect of Studies, besides teaching a class of mathematics. In September, 1900, true to its checkered career, Grand Coteau was to open once more as a boarding college for boys. The Scholastics were accordingly transferred to St. Louis University to pursue their Philosophical studies. This change, however, did not prevent Father De Potter from continuing to lecture in Philosophy, for Father William Tyrrell, the then Rector of Spring Hill, well aware of Father De Potter's qualifications, hastened to secure from Rev. Father William Power, the Superior of the Mission, his efficient services for the class of Philosophy at the College. Besides lecturing in Philosophy, he performed the varied and important duties of the Spiritual Father of the students, of Director of the Sodality of the Blessed Virgin Mary, and Moderator of the

Senior Literary Academy. He continued in these various appointments during the following six years and moreover had charge of the *Spring Hill Review*, which paved the way for the present excellent *Springhillian*.

In September 1907, Father De Potter was transferred from Spring Hill to our College of the Immaculate Conception on Baronne Street, New Orleans, where he again taught Philosophy and acted as Librarian.

On August 15th of the same year he was appointed Socius to our first Provincial, Very Rev. John O'Connor, who had recently succeeded Father William Power, the last Superior of the New Orleans Mission. His marked spirit of exactness and fidelity added to his knowledge of the Institute and familiarity with the Latin tongue admirably fitted him for the arduous duties of this office, which he filled for eleven years. These same qualifications proved equally helpful during the ten consecutive Provincial Congregations from 1910 to 1933, for each of which he was chosen by his appreciative companions to act as Secretary.

Nor was it surprising that, at the Provincial Congregation held at Loyola University during Christmas week in 1914, Father De Potter was one of the *Electores* chosen to accompany Very Reverend Michael Moynihan, the Provincial, to the General Congregation for the election of the successor to the Very Reverend Francis Xavier Wernz who had died on the 19th of the preceding August. The Congregation opened under the auspices of our Blessed Mother on the feast of the Purification, February 2nd, and on the 11th Father Wlodimirus Ledóchowski, the German Assistant, was elected General of the Society.

But if he was noted for his familiarity with Philosophy and the Institute, Father De Potter was no less remarkable for his knowledge of Moral Theology and Canon Law. It was due to these various accomplish-

ments, doubtless, that he was one of the two Fathers of our Province appointed to assist in the great work of the revision of the Institute decreed by the Twenty-sixth and Twenty-seventh General Congregations.

On March 4, 1918, Very Reverend Wlodimirus Ledóchowski, the General of the Society, appointed Reverend Father Emile Mattern, the Novice Master at Macon, Ga., Provincial, to succeed Reverend Father Michael Moynihan, whose term of office had lately expired. Scarcely two months later the new Provincial arrived in Macon accompanied by Father De Potter, "not as his Socius," however, as Very Reverend Father Mattern expressed it, "but as Rector of the House of Probation," to which office Very Reverend Father General had just appointed him.

The newly installed Rector cheerfully applied himself to the duties of his office, but not finding them overburdensome, he taught Greek to the Juniors and Latin to the Novices. These classes, however, proved more of a diversion than a task as he was master of both languages and especially fond of Greek, which he was wont to read daily. The government of Father De Potter as Rector was very exact but also very kind. He was simple in manner and easy of access. Thus the years were gliding along smoothly and happily, when on the evening of November 7th, 1921, a dreadful calamity befell the gentle Rector and his happy Community in the form of a disastrous fire of unknown origin which completely destroyed the comfortable Novitiate building with its many treasures, amongst which were a choice library of some 22,000 volumes and some priceless paintings from Rome. Under this heavy blow, Father De Potter was admirable, calm and resigned himself, edifying and encouraging to his distressed Community. Very Reverend Father Provincial, apprised of the disaster by wire, immediately hastened from New Orleans to Macon and emergency measures were at once decided on. The Juniors accom-

panied by their teachers were sent to Augusta where they found comfortable lodging in the vacant school house adjoining the Rectory of our Parish of the Sacred Heart. Thus they were enabled to continue their studies unbroken. Father Patrick A. Ryan who was assistant of the Pastor in Augusta, was appointed their Minister.

The Novices with Father Salter, their Master, and Father De Potter, their Rector, occupied our Villa, which was quickly modified to meet the more urgent needs of a temporary Novitiate. Many a sacrifice had to be made and many a hardship to be borne; but Superiors and Novices cheerfully offered them up. The winter and spring passed by in the routine of daily duties faithfully performed.

At the Commencement exercises at the end of June, St. Charles College of Grand Coteau, ever true to its traditions for frequent changes, announced that due to financial straits, entailed by several consecutive seasons of crop failures in the surrounding sections, the Institution was to be closed. The large and well equipped building, with minor alterations, offered excellent facilities to meet the requirements of the Novitiate. Accordingly, at the beginning of August, 1922, the former Community of St. Stanislaus at Macon, divided since the fire, were happily reunited once more under their kind Rector.

At the beginning of September 1925 Reverend Father De Potter's term of office having expired, he was sent to Mount St. Michael's, the California Province Scholasticate, and was appointed once more to lecture in Philosophy. During the course of this year an auspicious event broke in upon the even tenor of Father De Potter's quiet life—the celebration of his Golden Jubilee. April the 27th, the anniversary of his entrance into the Society, was a gala day at the Mount. It opened with solemn services in the Chapel, followed by a grand celebration at dinner, with music and song,

with greetings in prose and verse. Congratulations by letter and wire poured in from his many friends and former pupils, crowned by a special letter of felicitation from His Paternity, communicated through the American Assistant, Father Emile Mattern himself, a former pupil and great admirer of the Jubilarian.

The following year, on his return to the Province, Father De Potter was again stationed at Spring Hill. Its new President, Father Joseph M. Walsh, the present Provincial, who greatly esteemed him, had secured his appointment for the chair of Metaphysics at the College. Every vacation during the five years in which he filled this position, he was sent to Grand Coteau to give the Scholastics lectures on Pedagogy during the six weeks of their Summer School. The young men were delighted to have him, for besides being an excellent teacher, he proved a very congenial companion. With his usual fondness for the young members of the Society, he took pleasure in spending his recreations with them. The summer of 1933 was no exception. Although lacking some of his former life and vigor the veteran teacher cheerfully left Spring Hill for Grand Coteau on Thursday, June 29th, and began to lecture on the following Monday. Besides the course on Pedagogy, he also taught a French class of forty students.

On completing the six weeks course, Father De Potter hastened back to Spring Hill and at once began his annual Retreat. Meanwhile on account of some necessary changes in the faculty of Grand Coteau, he was appointed to teach Logic and Metaphysics to the Scholastics of the Southern Province, who instead of going to St. Louis as usual were kept at the Novitiate in an emergency First Year Philosophate—one of the many sacrifices entailed by the depression.

Although in his seventy-eighth year and already experiencing some of the infirmities of increasing age, Father De Potter with his wonted spirit of obedience

complied with alacrity and on August 30th promptly set out for his new destination to devote himself for the twenty-seventh year to the task he performed so well—the teaching of Philosophy.

Scarcely two weeks had passed since the *Schola Brevis* when the willing teacher was unexpectedly seized with an attack of kidney trouble accompanied by mind-wandering. Alarmed at his condition, which seemed to be growing worse, superiors deemed it more prudent to send the patient at once to Hôtel Dieu, in New Orleans. They hoped that in this well equipped institution and under the care of the best physcians and nurses he might soon recover. Father De Potter arrived at the Hospital on September 25th. As his condition did not improve the Last Sacraments were administered to him during a lucid interval, in which he readily answered all the prayers. For some time afterwards he received holy Communion daily. Still, as his mind continued to be affected and his strength was growing weaker, a contemplated operation was deferred for fear that the patient would not be able to withstand its shock. He gradually became worse and was continually delirious. In his mental wanderings he visited foreign lands and cities, taught class over and over again, but most frequently prayed, recited the Divine Office and the prayers of Mass.

When it became evident that the good Father was sinking, one of Ours from the high school on Banks Street kept constant vigil at his bedside. He peacefully passed away at 7:10 in the evening of November 5th, a Sunday, the day of resurrection and on the very eve of the Feast of All Saints of the Society. May he not have been called to heaven to join his brothers in celebrating that glorious day?

The following day the Reverend Father Louis Mulry accompanied the body to Grand Coteau, the cradle of Father De Potter's religious life and the scene of so many of his labors. The remains were taken in silent and impressive procession to the church where the

Community assembled and sorrowfully chanted the Office of the Dead. A Requiem Mass was celebrated the next morning followed by the burial in our cemetery, where several of Father De Potter's fellow-Novices and pupils who had preceded him *"Cum signo fidei"* are resting *"in somno pacis."*

We may appropiately close this brief obituary by the following impressions of his sole surviving co-novice:

"Father De Potter was in my opinion a very remarkable man. He always kept in the background and let others shine in the lime-light. Fortunately our Superiors who knew his worth brought him out and placed him in positions of high trust.

"In all these fifty-eight years he spent in the Society of Jesus either as teacher of boys of Ours, as Socius to the Provincial or as Rector, I have not heard a single harsh or unkind word fall from his lips. One might say that he was the exemplification of that brotherly charity so beautifully analysed by St. Paul in his First Epistle to the Corinthians: 'Charity is patient, is kind, charity envieth not, dealeth not perversely, is not puffed up; is not ambitious, seeketh not her own; is not provoked to anger, thinketh no evil.'

"His motto used to be the saying of St. Francis de Sales: *'Le bien ne fait pas de bruit, et le bruit ne fait pas de bien.'*

"No one seeing him attend to his duties, in a quiet and unostentatious way could have surmised the deep sentiments of piety and devotion that were hidden in his soul. His life-long spirit of prayer manifested itself even in his delirious moments. Before he died he sweetly recited his Office and said the prayers of the Mass.

"Death is an echo of life. He was holy, meek and patient in life, and he gave his beautiful soul back to God in gentleness and meekness. May God grant eternal rest to his generous soul."

Books of Interest to Ours

The Press Apostolate

It will, no doubt, be of interest to Ours to have the following list of publications of the Society in all parts of the world. The list is taken from *Aus der Provinz,* the monthly news bulletin of the German Provinces of the Society.

The greater public periodicals published by our Fathers are the following:

In America:	*America* and *Thought*
Argentina:	*Estudios*
Germany:	*Stimmen der Zeit*
England:	*The Month*
France:	*Etudes*
Hungary:	*Magyar Kultura*
Ireland:	*Studies*
Italy:	*Civilta Cattolica*
Poland:	*Przeglad Powszechny*
Portugal:	*Broteria*
Holland:	*Studien*
Spain:	*Razon y Fe*

The publications concerning theological, philosophical and ascetical matters are as follows:

In Belgium:	*Nouvelle Revue Theologique*
	Revue des Communautés Religieuses
	Specilegium Sacrum Lovaniense
	Analecta Bollandiana
	Subsidia Hagiographica
Germany:	*Zeitschrift fur Aszese und Mystik*
	Chrysologus
	Scholastik

France:	*Recherches de Science Religieuse*
	Revue d'Ascetique et de Mystique
	Archives de Philosophie
Italy:	*Gregorianum*
	Biblica
	Orientalia
	Analecta Orientalia
	Verbum Domini
	Periodica de Re Canonica et Morali
	Orientalia Christiana
Austria:	*Zeitschrift fur Katholische Theologie*
	Philosophie und Grenzwissenschaft
Poland:	*Oriens*
Spain:	*Sal Terrae*
	Estudios Eclesistiacos
	Manresa

The largest French Catholic publication, *Le Correspondent,* which was founded in 1829, has ceased to appear and asked its readers to transfer their subscriptions to *Etudes,* the publication of our Fathers.

To these should be added the great Roman semi-annual publication *Archivum Historicum Societatis Jesu,* the work of our writers on the history of the Society. This unique work has been received with acclaim by well-nigh the whole historical world.

How to Teach the Catechism, Vol. I. By Rt. Rev. Msgr. Schumacher. Benziger Bros., New York: 1933. $2.00.

Msgr. Schumacher's first volume embraces the work of the first three grades. It is a fine pedagogical help for the interested teacher, affording abundant material for correlating the Catechism with Bible History, Liturgy, the Ecclesiastical Year and the lives of the saints. The questions and answers in the present volume are taken from the Baltimore Catechism, No. 1—a distinct advantage over many similar books. The sequence followed is that of the Ecclesiastical Year, arranged in units to coincide with each month's work. The material is so abundant that the hand-book might take the place of several reference books. It should prove of great assistance to Sunday-

school catechists as well as to the grade school teachers. Two more volumes are to appear shortly.

Le Bréviaire. By G. Hoornaert, S.J. Bruges, Paris, De Brouwer, 1933.

Fr. Hoornaert has written a splendid little brochure that should be a delight to the *neo-sacerdos* and a pleasure to the priest who has been reading his Office for many years. It is highly desirable that this little work be translated into English. The author's scope is not to explain the *ritus recitandi* of the Breviary. His aim is to enkindle an inspiration that will make the *Officium Divinum* a consolation and a joy. Under various divisions he discusses the excellence of the Office; its history; its principles and plan of structure; the difficulties that tend to make the Breviary onerous; pious methods that energize Breviary reading. He discusses the time, place and circumstances best suited for the Office. The author concludes his little book with moral principles applicable to the *casus* that arise from the obligation of reading the Office. All this is done briefly, solidly and in a winsome fashion. The author's gentle humor and kindly earnestness make the book pleasant reading. Seminarians who have begun to read the Office will find in this little book much that will convince them that the Breviary is not an *onus* but an *opus sacerdotis.*

Le Chemin de la Croix. By G. Hoornaert, S. J. Louvain, Editions Rex, 1933.

In slender brochure form the Belgian Jesuit, Père Hoornaert, has collected the essential data concerning the devotion of the Way of the Cross. The work is meant to be a practical and intelligent consideration of one of the principle devotions of the Western Church. The little opus is divided into four parts. In the first part the author confessedly summarises Fr. Thurston's work on the history of the devotion. The other three parts deal with the canonical, ascetical and practical aspects of the *Via Crucis.* Much information is succinctly gathered into few pages. In outlining an actual Way of the Cross, Père Hoornaert suggests for each Station a number of topics that should prove stimulating and fruitful. The book is the answer for the questions that usualy arise concerning the Way of the Cross.

To Whom Shall We Go? By Rev. Frederick Macdonnell, S.J. Benziger Brothers, New York. $1.25.

"To Whom Shall We Go?" is a store-house of religious infor-

mation for the Catholic who desires to know more about his faith; and for the Non-Catholic who cares to enquire concerning this age-old institution called The Catholic Church. The author writes in such a clear and simple manner and with such a benevolent attitude that all who read not only understand the vital truths expressed but are also encouraged to take heart, and to draw nearer to Him who said "I am with you all days, even to the consummation of the world."

Father Macdonnell, a veteran missioner of the Southland, addresses himself particularly to Non-Catholics: "We all look for the reward of having followed 'the Way, the Truth and the Life.' We can assist each other therein. The aim of the author has been to contribute such assistance in what manner he might be able, and he has written his book with the intention of pointing out the lessons contained in the letter of the Head of the Catholic Church as indicating the way to uneasy, doubting travellers on the road to Eternity." So writes Father Macdonnell.

One important item of the book is a complete translation of the Encyclical *"Lux Veritatis."* There are splendid chapters on such important subjects as "The Great Sacrament of Matrimony," "The Blessed Virgin Mary," "The Authority of the Pope," "Forgiveness of Sin."

A. M. D. G.

VARIA

From the Eternal City

The Gregorian University

A pilgrim in Rome, walking in the vicinity of the Colonna palace about eleven in the morning or toward the close of the afternoon, might be surprised to meet a large number of seminarians. Hundreds and more, they fill the streets with groups that are lively and, at times, somewhat noisy. They are the students of the Gregorian University who, classes finished, are returning to their respective colleges and seminaries. Upon their cassocks, of various form and fit, are the markings that are the distinctive sign of their college and country. Many wear brilliant colored cinctures: the blue cincture of the South Americans, the black and red of the Milanese and the green of the Polish. Students of the German College have even kept unchanged their dress of former days, and their scarlet cassock has made them a familiar figure to all the Romans for centuries. Though less conspicuous, the long roman cloak distinguishes, even from afar, the students of the French Seminary.

All take courses at the Gregorian University. For, unlike our own seminaries where the students obtain both their spiritual training and instruction in the sacred sciences under one roof, the colleges and seminaries of Rome send their students for courses in philosophy, theology and canon law to the large institutions which specialize in the teaching of these branches, such as the Angelicum of the Dominicans, the College of the Propaganda and the Apollinaris.

The most important of these, both by reason of the number of its students and of its professors, is unquestionably the Gregorian University, which enjoys a special right to the title "Pontifical University", by the express wish of the Sovereign Pontiff.

HISTORY—It was in 1551 that St. Ignatius founded the Roman College, thanks to the generosity of the Duke of Gandia (St. Francis Borgia). At first, it undertook only the training in letters of young Romans, but two years later, in 1553, chairs of philosophy and theology were founded and permission was given by the Pope to grant academic degrees. Scarcely had Gregory XIII mounted the papal throne when he fulfilled the high hopes of its founder by making it a university, and, with doors open to students of the whole world, it became the "Seminary of all the nations" (1578). In 1581, Gregory lodged the university in the magnificent buildings which, even today, are called the Roman College. Rightly then is he considered the founder of the "Gregorian" University. The Roman College of those days was made illustrious by a Robert Bellarmine, the great controversialist, recently canonized and named Doctor of the Church, a Suarez, a Lugo, a Cornelius a Lapide, theologians, moralists or exegetes of renown.

At the suppression of the Society of Jesus, the Roman College passed into the hands of the secular clergy and continued its work by preparing many young Romans for the priesthood. Entrusted again to the Jesuits by Leo XII on May 17, 1824, it once more received the official title of Pontifical Gregorian University during the reign of Pius IX, and regained some of its former glory. It was during these days that Taparelli d'Azeglio was its professor of Natural Law and the future Cardinal Franzelin its professor of Dogmatic Theology. With the loss of the temporal power of the Popes came its confiscation, and the University, its student body reduced to 200, took

refuge in a neighboring building, the Palazzo Borromeo.

The students, however, continued to increase in number: 193 in 1871; 1024 in 1895; 1107 in 1914; 1139 in 1924. To the faculties of philosophy and theology, of which the future Cardinal Billot was a member before the war, and, after the war, Father Maurice de la Taille, was added the faculty of Canon Law, (Pius IX and Leo XIII). Under Benedict XV was founded the chair of Ascetic and Mystic Theology. The "Cursus Magisterii" was introduced, a course of higher studies for future professors of philosophy and theology. In 1919 the first issue of the "Gregorianum" appeared, a monthly review on the sciences of philosophy and theology. The limits of the Palazzo Borromeo became too small to house all these activities, so Pius XI, himself a former pupil of the Gregorian, became the inspiration and the patron for the erection of a new and larger building which would allow the University to expand in its work of teaching and training the clergy. By the terms of the Lateran treaty, the Gregorian University is recognized as papal property, and is free from taxes and not liable to appropriation by the government.

TODAY—Thanks to many generous gifts, the Pontifical Gregorian University stands today on the Piazza della Pilotta, five minutes from the former Roman College and in the center of the city. It is a modern building in the style of the Roman palaces. Its inner court, roofed over with glass at the level of the first floor, contains the vast "Main Hall", which can be used as an auditorium. Broad corridors and staircases give access to the lecture rooms, some twenty in number, two of which are vast amphitheatres with a seating capacity of 750 each. Special care has been taken with the library. Apart from the stack-rooms with space on its shelves for 500,000 volumes, there is a large hall for work and consultation where, regularly, some 50 people may be seen at work.

TEACHING—The University proper comprises the "Cursus Magisterii", the faculties of theology, philosophy and canon law, to which have been recently added the faculties of ecclesiastical history and missiology, which will play a large part in the intellectual formation of future missionaries. Morever, since September 30, 1928, the Biblical Institute and the Oriental Institute, both entrusted by the late Popes to the care of the Jesuits, have been united by Pius XI to the Gregorian University. They now constitute, along with the Gregorian, one Pontifical University for religious studies.

The teaching at the Gregorian is done by 61 professors, all members of the Society of Jesus and recruited from all countries. Of the French, we may mention Father Pinard de la Boulaye, the preacher of the Conferences of Notre Dame in Paris; one of the Belgians is Father Vermeersch, professer of Moral Theology.

The present Rector is the Rev. Father Vincent McCormick, former Rector of the Scholasticate at Woodstock in the United States. He has just succeeded the Rev. Father Willaert who, in 1931, replaced the Rev. Father Gianfranceschi when the latter was called by the Pope to take charge of the Vatican radio station.

STUDENTS—The student body numbers today over 1,700. They represent 80 colleges or seminaries, and many countries and religious congregations. Among their number are members of the yellow, the red and the black races; and on the occasion of the reception given in honor of the newly-created Chinese Bishops, addresses were delivered in 29 different languages.

The Gregorian University is still the "Seminary of all the Nations." It has worked well for the churches of the whole Catholic world in contributing its share in the training of the elite of its clergy. Twelve Popes, among them Leo XIII, Benedict XV and Pius XI, re-

ceived their education for the priesthood within its walls. Twenty of the present Cardinals, more than 200 Archbishops, Bishops and Vicars Apostolic, countless professors of philosophy and theology, scattered over the whole world, received a great part of their training in the sacred sciences at the Gregorian.

No small honor, and surely, its greatest regard are those whom God has chosen from among its students to be His Saints: St. Robert Bellarmine, Cardinal and Doctor of the Church; his illustrious pupil, St. Aloysius Gonzaga, Patron of youth; St. John Berchmans; St. John-Baptist de Rossi; St. Camillus de Lellis, and St. Leonard of Port-Maurice.

From *Courriers,* Jan., 1934.

A. M. D. G.

Other Countries

CHINA

Mass Without Chalice and Vestments

Special dispensations have been granted by the Holy Father to the two Spanish Jesuits held captive by Chinese bandits to enable them to celebrate Mass.

The priests are Father Avito, captured in May, 1930, and Father Esteban, captured in December, 1931.

At the request of Very Reverend Father General, the Pope has granted them permission to celebrate from time to time the Votive Mass of the Blessed Virgin without vestments or sacred vessels and without candles. They will use Chinese wine and ordinary bread.

New Parish in Shanghai

The American Jesuits laboring in China have opened a new parish in this city, dedicated to St. Aloysius.

Twenty Catholic families were registered the first day, and at present the new parish numbers 153 Catholics. Rev. James Kearney, S.J., recently appointed pastor of St. Aloysius Church, has organized groups of native catechumens to aid in the work of converting pagans living within the confines of the parish. In addition to Chinese pagans, there are 30,000 Russians in Shanghai who, it is believed, could readily be brought into the Church. But a present there are too few missionaries to bring about such a mass conversion.

The American Jesuits in China are also in charge of Gonzaga College in Shanghai. Gonzaga, located in the International Settlement, is modern in all respects. Its property is quite extensive and present buildings

on the grounds provide gymnasiums, physics and chemistry laboratories, and lodging facilities for boarders. There is ample room for playgrounds and additional buildings. A church will ultimately be erected on the property. In the meantime the large school chapel is serving as the new parish church.

—*By N. C. W. C. News Service.*

ENGLAND

Holy Year Pilgrimage of Unemployed

A very interesting pilgrimage was organized from England, Scotland, and Ireland of four hundred of the unemployed. It was managed by *The Universe* with great success. Seven thousand subscribers to *The Universe* undertook to defray the expenses of the unemployed pilgrims, four hundred being chosen by ballot. The pilgrimage was a great success and was carried out in the true pilgrimage spirit.

The pilgrims were treated with great courtesy and sympathy. The porters on the various railway stations at home and abroad could not (it is said by correspondents) have given more service to travelling millionaires than they gave to these workless men. The Customs officials in France and Italy let the visitors all through without examining their luggage. It was remarked by one correspondent that the football matches on the Saturday in England, which usually absorb so much attention, were ignored by the pilgrims: they could think of nothing but the pilgrimage. Sixteen came from Dublin, twenty-two from Northern Ireland, the rest from England and Scotland. More could have been brought than the four hundred, but that number was sent through lack of accommodation for more. The photographs published in the English papers of the pilgrims show them to be a fine body of men smartly dressed. It is to be noted that a great many benefactors fitted out needy pilgrims with suits

of clothes, whereas all were supplied with underwear and other necessaries. Thousands of people saw them off from the London station. Many threw packets of cigarettes in through the windows of the train, and all joined in singing the "Faith of our Fathers." Father Martindale accompanied them as their chaplain, and previous to their departure the pilgrims attended Mass and received Holy Communion at the Jesuit Church, Farm Street.

Said one of the pilgrims at the Royal Hotel, Woburn-place—the pilgrimage hotel: "It seems funny being in an hotel, doesn't it? I haven't had a job since 1928, so I haven't been 'dining out' much. The trouble has been to be sure of dining in."

After attending Mass at 6.30 at the Franciscan Church in Church street, Dublin, the Free State pilgrims were taken to Dun Laoghaire in cars lent by six Dublin citizens.

"It's been the longest week in my life, waiting for the pilgrimage to start," said one man, and there was a chorus of "Same here."

At an improvised stall in their London hotel the pilgrims between them bought 544 rosaries, 1,208 medals and 48 small crucifixes. They took them to Rome to be blessed by the Pope.

One man who gave up smoking twenty years ago broke his resolution with one cigarette on his way to London from Newcastle—a special celebration of his good fortune.

The six men from Kirkintilloch, Scotland, received Holy Communion together on each of the ten days preceding the pilgrimage. Just prior to leaving Glasgow they gathered in the parish hall and there, kneeling on the floor, received a blessing from their parish priest, Canon Jansen.

* * * *

To judge by the space given to it in the secular Press (says *The Universe*), our Pilgrimage of the Un-

employed to Rome is exciting as lively interest among the general public as among the Catholic. From the half-column last Saturday on the principal news-page of *The Times* to the paragraphs of the popular national papers—as well as from the large space accorded in the provincial press—it is pleasing to see that on the whole the real meaning of the pilgrimage is appreciated. Our purpose from the start was to show how gladly, even in these hard times, Catholics will make financial sacrifices for a purpose quite other than material, useless, if not sheer waste, from the worldly point of view, but of incalculable worth as a demonstration of Faith in religion and in the power of prayer. It is in this sense that our four hundred have been to Rome as the ambassadors of all their fellows and of our readers who provided the means for the journey. The embassy went for its own high and Catholic purpose, but one of its happy by-products has been the impression made upon the non-Catholic mind as evidenced in the general press.

History of Campion Hall—Oxford

1896-1934

Campion Hall, the oldest of the three Permanent Private Halls of Oxford University and the first Catholic Institution to be founded there since the Reformation, having to change its site and to build a new home, is appealing for funds to enable it to erect the new building. Founded in 1896 by the Rev. R. F. Clarke, formerly a Fellow of St. John's College, as a Private Hall for the Society of Jesus, it continued to possess this status under the names of Pope's Hall and Plater's Hall until the year 1918. At that date the University, in order to obviate the technical difficulty that the Hall ceased to exist at the retirement of each Master and had, therefore, to be constantly recreated under a new name, and in recognition of the esteem it had won by

its work and scholarship, passed a statute which gave it a new status, that of a Permanent Private Hall. The name then chosen was that of Campion Hall, in honor of its fitting patron, the Oxford scholar and martyr-saint, Blessed Edmund Campion.

In the thirty-eight years of its existence Campion Hall has more than justified the hopes of its founders. It has won a position of honor among the Colleges and Halls of the University and its record of successes has been remarkable. Of the sixty-two candidates who have sat for Honor Moderations since 1898 no less than forty-five have obtained either first or second class honors, fourteen gaining first class honors in Classics and five in Mathematics. In the final school fifty-seven out of a total of sixty-eight have obtained first or second class honors, including eleven first class honors in "Greats".

Members of the Hall have been no less successful in the gaining of University Scholarships and Prizes. Since 1903 they have obtained the *Hertford Scholarship*, the *Craven Scholarship*, the *Derby Scholarship*, the *John Locke Scholarship*, and the *Gibbs Scholarship*. They have also won the following prizes: the *Gaisford Greek Verse* and the *Gaisford Greek Prose*, the *Chancellor's Latin Verse*, the *Ellerton Essay*, the *Stanhope Historical Essay*, the *Cromer Greek Prize*, the *Charles Oldham Prize* (twice), the *Green Moral Philosophy Prize* (twice), the *Arnold Essay* (twice), and the *Lothian Historical Prize* (three times).

The record of these successes in classics, philosophy, history, mathematics, and science shows that Campion Hall is not a theological institution but a genuine Hall of the University similar in its scope to the well-known Oxford Colleges and Halls, and like them it can claim to have been, in its degree, of national and international service. Most of its members have devoted themselves to educational work by teaching or writing or lecturing in Great Britain; some have held high

academical positions in India, South Africa, Canada, Ireland, and the United States. In the University itself Fathers J. Rickaby, C. C. Martindale, L. J. Walker, and the present Master, M. C. D'Arcy, have lectured in the various faculties of Classics, Philosophy and Theology, and the names of such writers as Fathers C. C. Martindale, C. Plater, L. J. Walker, C. Lattey, A. Gwynn, E. Burrows, R. Steuart, G. Dandoy, P. Johanns, and P. Grosjean, the Bollandist, will suffice to show that the main object of Campion Hall, viz. to uphold the best traditions of scholarship and culture and to defend the truths of the Christian faith, has been achieved.

THE PROPOSED NEW BUILDING

The present site of Campion Hall in St. Giles' is leased from St. John's College, and St. John's is unable to renew the lease which expires in March 1936. It has been necessary, therefore, to look for a new site which will provide space for a suitable University building with chapel, hall, lecture rooms, library, garden, and proper accommodation for undergraduates and research students. In Brewers Street, facing Pembroke College, there stands an old building known as Micklem Hall. Parts of it belong to the sixteenth century, and it has housed a long succession of Oxford students who have become famous in their day. The house will have to be reconditioned without injury to its historical portions and quaint frontage, and new buildings added on where a garage, which has been purchased together with Micklem Hall, now stands. There is also a property adjacent which, if sufficient funds could be obtained, would conveniently round off the site.

The task of reconditioning and building has been entrusted to Sir Edwin Lutyens, R.A., and the new Hall will be the first work he has designed in Oxford.

It is estimated that the cost of the new building will be at least £30,000, in addition to which another

£12,000 will be required if the adjacent property is to be purchased.

The memory of benefactors and of all those who help will be recorded in perpetuum, and, as was the original intention of the founders of All Souls College, masses will be offered monthly or weekly for their eternal good estate.

FRANCE

Father Lhande Broadcasts from Luxemburg

Father Lhande, S.J., has exercised a splendid apostolate by his Sunday Radio Sermons broadcast from the Paris station. Rev. Father General has frequently exhorted him to foster diligently this new form of the apostolate. Recently, however, the Paris broadcasting station has been taken over by the government and from now on it will be closed to all religious broadcasting. The alleged reason for this is the assumption that such broadcasting would be a violation of the religious neutrality that is desirable. And so Father Lhande's sermons were made an impossibility.

On this account Father turned to the Luxemburg station where he was received with a hearty welcome. By the fifth of November of 1933, he had entered into contract with that station. On that date he delivered at the invitation of the public college, a long desired lecture on the Paris "Bannmeile". He also preached before large audiences in our chapel of Christ the King and in the evening spoke over the radio on his experiences in India. It was by this address that he made contact with the management of the Luxemburg Broadcasting Station. On that very occasion he received their assurance that they would welcome his sermons at any time.

For the future Father Lhande will broadcast from that station. If his ministry brings him in the neighborhood of Luxemburg, he will be personally present and his headquarters will be, on such occasions, the

residence of Christ the King. Otherwise he will record his sermons on phonograph records in Paris and send them to Luxemburg. At the beginning of this year he was able to listen to his own Epiphany course of sermons in quiet seclusion in Paris while they were being broadcast from Luxemburg.

In Paris great resentment has been evidenced due to this malicious suspension of Father Lhande's sermons by the government. "*Croix*" writes, "The only practical result of the measure concerning the Paris Broadcasting Station will be that in the future the radio sermons, which will be relayed over the most powerful stations in Europe, will have a far more reaching effect both in and out of France than they did in the past. Neverthless, as Catholics and as Frenchmen, we feel a great resentment that the eloquent Jesuit Father must deliver his sermons over a foreign station, a fact which will proclaim to the world that, despite the critical conditions of the time, the old sectarianism has revived and sprouted new branches from a trunk our friends believed to be long since dead."

A storm of protest has assailed the move of the government from every quarter. The question is, will the government yield?

To cap the climax, the Luxemburg Socialist newspaper has already raised the issue as to whether these broadcasts do not violate religious neutrality. Catholic periodicals all over the country have responded that "The sermons of Father Lhande who avoids all controversial subjects in his broadcasts and who treats Catholic doctrine from a purely objective and positive viewpoint, cannot be prejudicial to religious neutrality."

GERMANY

Advent Course by the Cardinal in our Church in Munich

The Church of St. Michael's was never before, in our times at least, as crowded as at the course of

Advent sermons in 1933. The reason is evident. After the long silence and nervous suspense of the past months it was like a refreshing breath of air to the city when the bulletin of St. Michael's announced that His Eminence, Cardinal Faulhaber, would deliver the Advent course in that church and that his theme would be "Judaism and Christianity." On the first evening we had planned to open the doors at seven o'clock. The services were scheduled for eight. But the crowds on the street became so great a half hour before the opening hour that we had to open the doors early. By seven o'clock not only were the pews filled but the aisles as well. In fact the Church became so crowded that the police ordered the doors to be closed to more who desired to attend. Hundreds stood outside on the streets and in front of the gate hoping that they might obtain entrance when the Cardinal arrived. Amid the acclamations of this multitude His Eminence entered the Church. In breathless silence the vast congregation listened to this eloquent Prince of the Church as he told from the pulpit the story of the call and rejection of the house of Israel, stressing, however, the immense contribution made to culture by the Old Testament. For the following sermons the Chapter permitted loudspeakers to be installed in the choir and the nearby city hall while the sermons were broadcast to the Carmelite Church and to the Albertinum. Thus the remainder of the course was heard in three churches. The effect was marvellous. At St. Michael's the crowd on the second Sunday was even greater than it had been on the first. It was an impressive and inspiring sight to look from the choir out over the vast concourse of people, or from the high organ loft down over packed galleries and up pillared aisles and stately choir to the brilliantly illuminated altar. Thousands were packed within the walls of the majestic edifice. In the midst of all this grandeur stood forth the majestic figure of the Cardinal, arrayed in

all his princely robes, as he delivered his message to the multitude from the pulpit. For more than an hour he held his hearers spellbound until the boys' choir from the Albertinum broke the charm and Benediction was given. It was the same story on the third Sunday. The Cardinal's sermons are not for the diocese of Munich only, but for all Germany. A complete estimate of their result can be given after the final sermon on New Year's day. One can already deduce their importance from the fact that many who are far from being Christians are purchasing printed copies, and from the fact that both Protestants and Jews are attending and studying these sermons.

INDIA

The Catholic Press Service

The distribution of Catholic literature of the more intellectual type among India's *intelligentsia,* inaugurated at Kurseong two years ago by Fathers Paul Dent and Michael Lyons of Patna Mission and conducted now under the name of Catholic Press Service, has grown to such proportions that it was found necessary to entrust a large part of the work to a distinct distributing bureau, apart from the theologate.

The list of those to whom such Catholic literature is sent now includes practically all the universities, medical colleges, collegiate and public libraries, and especially every editor of importance in India. Publications like the *Catholic World, Commonweal, America, Thought, The Sign, Truth,* are particularly desirable. Quite a few exchanges have been arranged between Catholic periodicals abroad and non-Christian ones here. A still greater number of the leaders of Indian thought—for it is these that our Catholic Press Service has in view—receive some Catholic periodical regularly through subscriptions paid for by some hidden Indian apostle at home, who thus is carrying on

a very vital apostolate the value and very need of which can hardly be overstated.

For in this way they are, without antagonizing, sowing the seeds of Catholic thought in a field where, matured by the sunshine and the rain of God's grace, it must in God's own good time bring forth abundant fruit.

Disaster in Patna

In two and a half minutes' time, the labor not only of the American Jesuits in Patna during the past fifteen years, but the work of the Capuchin Fathers during the preceding century and a half was almost entirely destroyed. That, in brief, is the story of one of the major earthquakes of history which on January 15 rocked the district of Bihar in northeast India including the Patna Mission. But it tells only part of the story, the part of the missioner, contemplating the actual loss and damage to the Mission proper. It does not tell the story of the thousands of people killed (according to some estimates as high as 25,000), of the hundreds of thousands left homeless, of those orphaned, of the mental anguish, of the physical suffering (for January was bitterly cold in Patna district), nor of the picture of ruin and destruction which the Patna area presents today.

The press reports of January 17 were the first alarming word of the disaster received in this country. On January 19 Reverend Father Provincial received a radiogram from Father Sontag, the Superior of the Patna Mission, which read: "Sisters, Ours safe. Most of the churches destroyed. Khrist Raja safe." This message was sent to the houses of the Province and to the relatives of Ours in India, relieving their great anxiety.

Further messages from Father Sontag, a cablegram and a letter, were more detailed. Two of the Swiss Holy Cross Sisters, Sisters Elise and Bolonia, were

slightly injured. None of the other missioners (Sisters, Brothers, or Ours) were injured, though Father Joachim and Brother Pais had narrow escapes. Only four churches of the entire mission were left intact. The churches at Bettiah, Chuhari, Dinapore, Darbhanga, Latonah, Morpah, Samastipore, and Rampur were entirely destroyed and those at Jamalpur, Bhagalpur, and Muzaffarpur very badly damaged. Many of the residences, schools, and convents were destroyed or at least badly damaged. The following excerpts from Father Sontag's letter of January 20 give some details as to the damage at the various mission stations:

"I was at my typewriter when the disturbances began. Both the sound and the vibrations were at first like what might be produced by a heavy truck driving close by the house. But it was enough to drive everyone out of the houses. Then there developed that peculiar swaying and pitching of the earth which made it difficult to keep one's feet. Not a few toppled over or sat down. The whole lasted two and a half minutes. Fortunately the violent part that brought down the buildings came well toward the end so that most people were able to get out of the houses. The many deaths occurred in narrow streets of towns where entire streets were buried beneath crashing walls."

—(*Province News Letter,*

Missouri and Chicago Provinces.)

Writing from Patna to *The Calcutta Herald,* the Right Reverend Bernard J. Sullivan, S.J., Bishop of Patna, says:

"In our distress we have been extremely consoled by the practical charity with which *The Herald* has grasped the situation and used its pages to acquaint Catholics in India, Burma, Ceylon and Malaya, with the earthquake results in general and the disastrous

results to Patna Mission in particular, and thus to encourage them to contribute to our relief fund and to the reconstruction of necessary buildings.

"The damage done Bihar can scarcely be estimated now, though the Government while offering every possible help to the millions under most difficult circumstances is trying to give the public an adequate idea of the extent of the deepening disaster. Patna's losses, though only a part of the vast calamity, are very great, the damage done to Mission buildings alone amounting to more than Rs. 5,000,000. Only four Churches remain standing in the whole diocese.

"The earthquake was a most striking demonstration of God's power and mercy. The rapidity and thoroughness with which the accumulated wealth and strength of almost all North Bihar, and even beyond Bihar, was either seriously damaged or entirely destroyed struck repentance into the hearts of even those who pretended there was no God. Racial and class barriers were forgotten for a while, and men of every type prayed most sincerely to the God of the trembling earth. The number of dead still lying beneath the debris, particularly in bazaars such as Monghyr and Sitamarahi, will probably never be known. The death toll was heavy, but even here the mercy of God is evident, for had the quake occurred at night the dead would be countless. Then, too, miraculous escapes are recounted everywhere. Eleven Catholics have been reported dead where hundreds might have so easily perished. Several of them were seriously injured, amongst them three Sisters at Bettiah, all of whom are recoverying nicely.

"In spite of the terror and severity of it all, though I was stranded amongst Hindoos and Mohemmedans from the 15th to the 18th of January and have been through most of the diocese since then, I have heard no one complain. All seem to understand, at least in their own way, that this, like all calamities, is a con-

sequence of sin and given for our correction and good. For our Catholics in particular it has been a great mission sermon, the remiss and quarrelsome having made their peace with God and man.

"There was and still is notable panic everywhere. Vast numbers are suffering. They have to abandon their destroyed or cracked houses and are living under canvas or straw or improvised tin houses. Cooking conditions are hard. Wells are broken in most places north of the river Ganges. In the ordinary course we can expect widespread sickness, with no proper means of segregation or nursing. The approaching heat and rains will intensify the disaster. Dispensation from the law of fast and abstinence has been necessary.

"In the midst of it all our Fathers and Sisters have been most practical, and with improvised quarters are carrying on almost all their works of mercy. Here again God has been extremely merciful in leaving us enough to carry on, though under very hard conditions, which will become all but unbearable when the heat and rains come. All this means increased occupation for them, nevertheless they are doing a great deal of relief work, and two of our Sisters are devoting themselves to hospital work in Mozufferpur, a centre in which they had not worked before.

"We are doing our best to acquaint Catholics with our extraordinary need, as well as the public in general. Many have already been most charitable and most helpful. Several institutions have offered to take our orphans and house them till we can rebuild. Others have sent blankets and clothes. Donations in money too are being received.

"We feel that just as Bihar has a claim to the extraordinary help of all India, so Patna has every right to look with full confidence to the Catholics of India to help us do relief work and help us rebuild our Mission for Christ Our Divine Redeemer. . . ."

IRAQ

Visit of King's Representative to Baghdad College

Excerpts from the witty and informal *"Baghdadi"*: "You doubtless know that King Feisal is dead. You may recall the account we gave in a former *Baghdadi* of the gracious reception we received from him not long after our arrival here. Feisal ('Flashing Blade') has been succeeded by his son Ghazi ('Victorious') a young man, now about twenty-two, who received part of his education in England. On New Year's day we received a visit from the King's personal representative, who had been instructed to visit the heads of all Christian communities and present them the King's greetings and good wishes for the coming year. We appreciated this courtly gesture of our King, and wondered in how many other countries we should have been the recipients of such a mark of benevolence."

JAPAN

Novitiate of the Society of Jesus

On the first of November, a novitiate was started with two Japanese novice-scholastics in the dwelling house of the Fathers of the University. Two second year novices arrived the day previous from Germany to complete their noviceship with their Japanese brothers and to be guides in the customs of novice life. At the present time, there are candidates for orders completing their studies in Europe. Two Japanese Fathers have been working here at home for two years and a third is now in his last year of probation at Munster. Besides these, three Japanese Scholastics are in their studies in our house at Valkenburg, Holland.

Newman Celebration

Under the direction of Professor Yoshimitsu of Sophia University, a meeting of the Catholic Students'

League was held on December 3, in the Hibya town-hall to commemorate the Newman Anniversary. While Englishmen were celebrating the Centenary of the Oxford movement in various ways, the Catholic celebration emphasized the significance of the movement for the English Catholic Church.

One of the speakers for the occasion was the English secular priest Father Ward, a near relative of the friend of the great Cardinal, who had found his way into the Church before him. The attendance numbered about 250.

A Convert Missionary

Father Francis Xavier Wilfred Farmer, S.J., a native of Atlanta, Georgia, who had been a Methodist missionary in South China for fourteen years and, after his conversion, entered the Paris province of the Society, in order that he might work in the Chinese Mission at Shanghai, came to Tokyo, September 1932. He had offered himself to his Bishop, Monsignor Haonisee to specialize for the ministry among the numerous Catholic Japanese living in Shanghai—about 200 Catholics out of a total of 10,000 Japanese. Although more than fifty years old, he began to study Japanese with admirable zeal and great success. After a year's stay in our community, he went back to Shanghai in August, 1933, and resumed his work at the Sacred Heart Church, being in charge now, also, of the Japanese.

PHILIPPINE ISLANDS

Cagayan Welcomes Bishop Hayes

On Saturday evening, November 18, the S.S. Luzon warped into the Pasig to begin the voyage of Bishop Hayes, *en route* to Cagayan. Representing the Holy Father, His Excellency Monsignor Piani headed the list of the new Bishop's party. His Excellency, Bishop

del Rosario of Zamboanga, from whose diocese the new bishopric was separated, accompanied his fellow-Jesuit and friend, now brother in the episcopate.

Representatives from San Jose, Novaliches, and the Ateneo, the Superior of the Sacred Heart Fathers who as missionaries in Surigao are now under Bishop Hayes, the Superioress of the Congregation of the Virgin Mary (Beaterio) and companions, and several Cagayan laymen completed the group of guests from Manila, in all about twenty.

It was not only an important milestone in the march of the Church down the years, this installation of the first bishop in the new diocese; it was also an epoch in Mindanao history.

The Holy Father has shown his concern for the Church of the Philippines by creating in recent years more and more dioceses. One of the most recent appointments was Cagayan and its first bishop, Most Reverend James T. G. Hayes.

The sea was calm. Saturday night and Sunday were enjoyably cool. The voyagers passed the time between conversation and glimpses of lovely interisland scenery. A herd of porpoises gamboled for their entertainment.

Sunday afternoon they anchored for a half hour before Romblon; then southward through the starry night to Cebu. At 8:30 the Ateneo Orchestra and Glee Club broadcast its program in honor of Bishop Hayes. And there was the bishop himself before the radio enjoying the very creditable program and—the static. Monday morning they docked at Cebu.

His Excellency, Bishop Reyes was there to greet the party. And let it be said, that by the courtesy of the diocese, Bishop Hayes was given a welcome so genuine that we felt at home. Due to a severe cold, Bishop Reyes could not accompany us, but sent instead Monsignor Cuenco and a band of Cebu priests that made our party seem like a delegation to the Eucharasitic

Congress. Twenty-five masses were said Tuesday morning as we approached Cagayan. The weather was delightful.

At 6:30 the ship tied up at Cagayan wharf. And what an enthusiastic crowd was there! Bands of music, boy and girl scouts, delegations from various towns, the Committee! Rarely have we witnessed such genuine affection as that which greeted the new Bishop.

The procession from the ship to waiting cars was quickly formed by Father Lucas, and when the photographs were taken, the cortege moved slowly towards the town, through welcome-arches and rows of happy folk. The mounted Boy Scouts under Mr. Ignacio Cruz formed the guard of honor.

The Procession stopped at St. Augustine's Catholic School to allow the bishop to robe for the ceremony. In a short while, the priests formed anew and preceded the bishops to the Church of St. Augustine, the Cathedral of the new Cagayan diocese.

Before a crowded Church and sanctuary, Father Morrow read the Papal Bulls in Latin; Father Consunji read a Visayan translation from the pulpit. Then, escorted by the Apostolic Delegate and Bishop del Rosario, Bishop James T. G. Hayes, S.J., D.D., took possession of his new See and occupied the episcopal throne as first bishop of the new diocese of Cagayan.

From the Delegate's throne Monsignor Piani spoke in English presenting the Bishop to his people and recalling in beautiful words the concern of His Holiness for the people of Cagayan, the worthiness of their new pastor and the hope of unbounded spiritual benefits by their obedience and cooperation.

Bishop Hayes, from his throne, spoke in Visayan of his love of Cayagan and his trust in the love of his flock to make lighter the heavy responsibility of his high office. All the priests of the diocese meanwhile,

had presented themselves to their bishop and kissed his ring in token of their obedience. Thereafter the *Te Deum* was sung.

With no delay, the Bulls were signed by the local Superiors, Fathers Lucas and James Daly, and the solemn Pontifical mass was begun.

The following priests participated: Deacon, Father Avery, S.J., Rector of the Ateneo de Manila; Subdeacon, Father James Daly, S.J., Superior of Occidental Misamis; Deacons of honor, Father Jansen, Superior of the Missionaries of the Sacred Heart and a Father from Cebu; Bearer of the Crosier, Father D. Daly, S.J., Bearer of the Mitre, Father Hoffmann, S.J.; Arch-priest, Father Lucas, S.J., Superior of Oriental Misamis. Two seminarians of San José, Mr. Yamba and Mr. Ortez, acolytes. Mr. Yamba remained in Cagayan to receive minor orders from Bishop Hayes.

As personal representative of Bishop Reyes and a long and tried friend of the Jesuits, Monsignor Cuenco spoke beautifully of the new bishop and the significance of his appointment to Cagayan. As he is one of the authorities in the Visayan dialects, his discourse was one long to be remembered and praised. The Mass proceeded, aided by an efficient choir, until the ceremonies were over at nine-thirty.

For nearly an hour, the Bishop sat at the altar rail while the crowd passed up to kiss his ring and welcome him. He is well-known and loved in Cayagan—for three years, before he became Superior of the Jesuits in the Philippines, he labored as a parish priest in Cagayan. A dormitory for girls, the Ateneo de Cagayan, chapels in nearby towns, Boy Scouts and numberless other works still thrive, testimony of his successful labor as missionary priest. It was, as he said, "coming home." The manifestation of affection was the greatest panegyric that he could have received.

The day passed quickly. For the visitors, there was much to see in town and nearby. The new Ateneo, the new palace, visits to neighboring parishes. For the bishop, the task of meeting the thousands gathered to greet him.

At six o'clock in the municipal building, the new prelate was tendered a public banquet. At the speakers' table were some of the foremost public men in Northern Mindanao.

When the time for the speeches arrived, the toastmaster, Attorney Jose Valdehuesa, welcomed the Bishop and discoursed in Spanish upon the significance of the day. The first speaker, ex-Representative Teogenes Velez, spoke in English of the bishop as a friend of Misamis and allied provinces; the second speaker, Governor Segundo Gaston, in Spanish, told of the historical and political importance of the event.

The third speaker, Bishop del Rosario, spoke beautifully of the friendship and brotherhood knitting the two together, sons of the Society of Jesus, members of the same house in San Jose, and now brother bishops in the great field of Mindanao.

His Excellency, the Apostolic Delegate, brought by his beautiful tribute to the bishop, the blessing and love of our Holy Father right into the midst of Cagayan. His remarks touched deeply upon the great Communion of Saints that makes Catholics the world over kindred and brothers.

Lastly the guest of honor spoke in his simple lovable manner of his pride in being a Cagayaneño and of his hopes to labor until death among his beloved flock, so that his bones would be laid to rest amongst them. Thus ended the formal speeches.

But the thoughtfulness of the bishop singled out two Fathers now of Cebu who worked for a while in the early days of Misamis. Nothing would satisfy him but a few words from these Fathers. When this was over, the guests departed to meet again in the Church

plaza for the last feature of that eventful day, a delightful program given by the young folks to their beloved bishop. The Church plaza was crowded and every one stayed to the end.

Tastily varied, a speech, musical numbers and dances followed one another; and judging by the enthusiastic applause, the program gave entertainment to the gathered folk of Cagayan.

The boy scouts gave a spendid account of their helpful spirit by caring for the stage effects and the curtain. We from Manila were given the thrill of witnessing dances not seen in the North and were properly terrified at the Moro music and weird contortions.

We take this opportunity of felicitating Bishop Hayes upon his deserved elevation and wishing him long years of service (knowing him, we are certain that that service will reap abundant harvests); of congratulating Cagayan and our younger brother the Ateneo de Cagayan, upon their good fortune in having Bishop Hayes as their pastor.

—*From "The Guidon."*

Manila:

Last Moments of Rev. Richard A. O'Brien, S.J.

Many of the friends of Father O'Brien in the United States and Mindanao will want details of his death. For five years he had been suffering from chronic nephritis, but by a most religious observance of his doctor's directions he managed to keep at work as Rector. When his disease was discovered, the doctors expected he would succumb in about a year or two at most. That he actually managed to carry on for five years is truly remarkable because during his two terms as Rector he had to face some of the most serious problems a Rector can be called upon to solve. Certainly of all the American Rectors he had the most serious problems of policy.

On Tuesday, December 5, 1933, Father O'Brien

seemed in excellent condition; that is, he was about his work as Minister and Procurator as usual. Certainly, he was in high spirits. At dinner he was joking and in a very happy mood. At recreation he was joking the Observatory staff because of a threatening shower, which would cancel the "Reading of Honors" for the College, which for lack of an auditorium must be held out doors.

At 1:40 P. M.—ten minutes after recreation—he stood on the azotea with Father Mudd asking his opinion about a proposed improvement in the grounds. Then he went to his room.

At about two o'clock the room boy went to Father O'Brien's room as was his custom. He found Father O'Brien lying down, apparently taking a siesta. The boy began to tread softly. Father O'Brien opened his eyes smilingly. The boy said he would return later. "No," said he, "Come over here and sit down by me for a few minutes." The boy did as he was bid, but noticed nothing except that Father O'Brien was just a little pale; in the boy's words: "I did not think he was sick, because he looked very happy. He was a little pale."

After a few minutes he told the boy to fetch something from a drawer in a wardrobe near the window. While the boy was doing as he was bid, Father O'Brien suddenly got out of bed and was at the boy's side at once near the window and panting for breath and now a ghostly white and his lips very blue.

The boy was alarmed. "What is the matter, Father? You are very white. Are you suffering pain?" "No; no pain, I just cannot catch my breath."

"I shall call Hermano Miralles, Father."

"No, never mind. I'll be alright in a minute. Stay here."

But the breathing became more difficult and he seemed to be getting weak.

"Sit down, Father."

"No. I can breathe better standing. Better call Brother Miralles."

The boy ran at once and summoned the Infirmarian. On the boy's return Father O'Brien said: "Call Father Rector also."

Father Rector was on the same corridor and came in at once. Father O'Brien was now sitting in the chair at the window, panting and quite weak.

Rev. Father Rector (Father Avery) thus describes the scene on his entry to Father O'Brien's room:

"After one look at Father O'Brien I told the Brother to call the doctor. Father O'Brien's pulse was quick and rapidly weakening. As I stood by his chair with my fingers on his wrist and arm supporting his shoulders and head he looked at me and said: 'I can't breathe, my throat is filled up—look at that saliva—it's red, isn't it?' I said: 'Do you feel any pain here or here (pointing to his heart and head).' 'No, no pain—only it's hard to breathe.' His breathing was becoming more and more shallow and gasping. His hands were growing cold and his face and lips blue. After a minute he said: 'I feel dizzy' and his head dropped to one side on my breast. He then began to pray: 'Jesus, Mary and Joseph, I give you my heart and my soul. Jesus, Mary and Joseph, God's Holy will be done. Jesus, Mary and Joseph—may I rest with thee. *Suscipe Domine, Suscipe Domine*, take and receive O Lord—all I have—my soul. Jesus, Mary and Joseph.' These were his last words.

"I got ready to anoint him and just then Dr. Fernandez came in and said to me: "Father, get the oils." I got Father O'Brien's Crucifix, while the doctor was giving him a hypodermic stimulant, and placed it in his hands, saying: "I am going to anoint you, Father." He took the crucifix firmly and tried to move his head, as he could not speak. I did not give him Viaticum because he could not swallow. His throat and mouth were filled with fluid and the muscles were stiff.

"As I began the anointing I told Brother Herr to call the Community—2:35 P. M. Dr. Fernandez continued giving stimulants and applying dry-cupping glasses. Father O'Brien was weakening very rapidly and had ceased to move. After the anointing he rested quietly in the chair and at 3:10 P. M. he ceased to breathe without agony or difficulty of any kind. A peaceful and beautiful death!"

While the Community was being summoned, word was sent to all the classes. In a few minutes the entire school—College, High School and Grades, 900 boys in all—were saying the Rosary for the departing soul.

Most classes were reciting their second Rosary when at 3:10 P. M. the "De Profundis" was tolled on the Patio bell (the school bell) announcing to all that the struggle was over. The classes were dismissed and the boys descending the three stair-cases at different parts of the building spontaneously started for the College Chapel. All waited until Father Shanahan, acting Superior (who had been summoned from New Manila and arrived just after the death) and Father Rector decided on the funeral arrangements. These 900 boys had the news all over Manila and even to some of the nearby Provinces in fast time.

The body was kept in the College Chapel all Tuesday night. Wednesday at 7:15 A. M. Mass was celebrated by Rev. Father Rector in San Ignacio Church in the Walled City—the church of the Ateneo before the fire. The Blessing of the body after the Mass was given by His Excellency, Msgr. William Finnemann, who is acting head of the Archdiocese of Manila in the absence of Archbishop O'Doherty.

The body was brought back after the Mass to the College Chapel and remained there until 4 P. M. All during the day the boys, the alumni and friends of Father O'Brien from all walks of life visited the remains.

At 4 P. M. the Ateneo Cadet Corps in dress uniform

and also three troops of Ateneo Boy Scouts were marched into the main patio of the College to the beat of muffled drums.

For those not familiar with the College buildings we should explain that the building is a huge square. The inside of this square is called the patio. It is a very large courtyard 160 feet by 160 feet with four huge acacia trees that spread their top branches over the edges of the roof about 70 feet from the ground. The Cadets "under arms" and Boy Scouts were drawn up in two parallel lines around three sides of this patio. The side of the square near the Main College entrance was crowded by the alumni and friends in Manila.

The body was carried by distinguished alumni between the two opened ranks of the Cadets and Boy Scouts all at "present arms." On the side of the patio near the front door, the body was set down.

Here Father Rector gave the last blessing. The blessing over, a firing squad of picked cadet officers fired three volleys into the air; the Battalion presented arms and a bugler sounded taps in the hushed patio.

The funeral procession was then formed. The Battalion and Boy Scouts were the escort of honor; behind them hundreds of alumni, young and old, walked; then came the flower-decked hearse followed by about 300 autos. Two motor-cycle police led the way and the traffic department, previously notified, had sergeants and men all along the route which led through the busiest part of Manila. The funeral cortege went along Calle Padre Faura to Avenida Taft. On Calle Padre Burgos near the new Post Office the Battalion and Boy Scouts were drawn up at present arms while the body passed by.

The funeral then went over the Santa Cruz bridge and out along Avenida Rizal to La Loma cemetery. During this procession distinguished alumni and prominent men walked by the hearse holding one of

the eight long black streamers that flow out from the top center. To mention a few who thus showed honor to our beloved brother and friend: Senator Osmeña, Senator Briones, Representative Tirona, Representative Nieva, Judge Torres, Judge Diaz of the Supreme Court, Judge del Rosario, Judge Abad Santos, Colonel Torres of the Council, Dr. Delgado, and many other prominent men.

At the cemetery, again the blessing, three volleys and again taps sounded over the heads of the hushed hundreds.

The body was placed in a niche about ten feet above the ground where it will rest for five years and then the bones will be brought back and put under the high altar of San Ignacio Church along side those of Spanish Jesuits and those of Father Monahan and Father Mahoney, who died in the Islands.

Although all too naturally we who lived with him and knew him so intimately felt his going very poignantly, still underneath there is a great consolation, for his end was what one might call an ideal Jesuit death. He died at his work. To us here it is still a topic of conversation—the easy graceful way he sat in his chair all during the death agony. Just before the end he breathed more easily and slowly and then simply ceased breathing without any struggle or shudder that so frequently marks the end. The death was due not to a heart attack but to pulmonary oedema—a fatal complication of nephritis. The lungs and throat filled with a serous fluid and this caused the panting and the gradual reduction of air in the lungs.

He died as he had wished. Several times he had expressed the wish that he might not have to undergo a long stay in a hospital, because he did not want to be a lot of trouble and bother to people. He never troubled people with accounts of his aches or pains. His cheery manner and his hearty laugh were with him to the end.

RUSSIA

Russians Still Devoted to Priests

The official Soviet organ, *Pravda*, published in Moscow, says that 260 more churches have been closed in Russia in the first half of this year. Most of them are now used for governmental and educational purposes.

The *Besboshnik*, official organ of the Godless Movement in Russia, complains in a recent issue that the people still seem to be devoted to their priests. Although most of them go about glad in rags and half starved, the people seem to extend to them a veneration which they were never accorded in pre-revolutionary times, the paper says. Their word carries more weight than that of the Soviet authorities. The farmers tip their hats to them, and the women kiss their hands, asking for their blessing. The *Besboshnik* insists that strict punitive measures must immediately be adopted against these priests, and Godless propaganda be carried on relentlessly.

The Atheistic Program in Russia and Spain

The recent impetus given to atheistic propaganda is due in great part to the World Council which the atheists held in 1929. In October of that year the *Rabotchaya Moskoa* ("Moscow Laborer") wrote: "The Soviet plan for reconstructing the country in five years meets with no other hindrance than religion. . . . As a matter of fact the ecclesiastical leaders and their followers are working against the revolution. It is necessary, therefore, to close up their center of organization."

The Council, therefore, was held, nine hundred fifty-six active delegates attending, of whom fifty-two were women, twenty-four were school children and one hundred sixty-two were younger than twenty-three years of age. Thirty-seven nations were represented.

The words of Zinoviev, who had been president of the Second International, still ring in our ears: "We shall continue our attacks against God as long as we judge it to be necessary and in every way that seems convenient to us. We are sure that we shall be able to crush Him. . . . We shall fight Him wherever He hides Himself. We shall carry on our campaign by means of a well formulated plan."

The following year the five year plan against religion was approved by Stalin and printed in the Russian newspapers. In 1936 the plan is to be brought to a close, so that by May, 1937, there will remain not a single church throughout the Soviet Union. A special administrator is to convert the closed churches into clubs, moving picture houses and amusement centers. In 1930, the Soviet Agency *Tass* declared that "only three thousand five hundred churches have been closed, while forty-five thousand still remain open." Unfortunately the number of churches closed was not three thousand five hundred but almost fourteen thousand.

Russia is the voice commanding all the Communists and Socialists in the world. And, in order to understand that Spain is not so far away from Russia, it should be sufficient to cite the program which was quoted in the *Razon y Fe* of Madrid, in an article by I. Ortiz de Urbina. "The Spanish branch of the 'Proletariat Free-thinkers', founded by Hans Meins under the name of the 'Anti-Clerical Revolutinary League', has published the following plan of anti-religious activity in Spain:

1. Absolute separation of Church and State.

2. Confiscation without compensation of all the property possessed by the churches and religious orders.

3. Gratuitous distribution of all ecclesiastical lands among the farmers and poor laboring class.

4. The wealth confiscated from the Church to be put

into a fund to help the unemployed, the sick and the infirm.

5. Suppression and exile of the Jesuits and other religious orders.

6. Complete separation of the Church and the school. Prohibition against religious teaching. All instruction under the laity. Etc., etc."

One must not be surprised to see that the Azaña government followed this plan from Moscow. We Catholics said they were doing the bidding of Moscow even before the formation of the Republic; but, since Meins made public his program from Moscow, we have no reason to doubt the truth of our assertion.—*The Messenger of the Sacred Heart,* Bilbao, Jan. 1934.

SWEDEN

The Press Acclaims Father Pribilla

In October and November of the past year Father Pribilla visited Sweden at the invitation of the Academic Society of Lund and the Theological Association of Upsala. In Lund he was to speak on the position of the Catholic Church in the world of today. On his lecture tour he visited the artistic and cultural centers of Sweden, the universities of Upsala and Lund, distant Goteborg and Stockholm, and in all these places he spoke before large and distinguished audiences upon Catholic questions of current interest. This was indeed an innovation in Sweden and so not without its attraction for the press which treated the event as somewhat of a sensation. The News item bureau of Argus lists seventeen papers as having given more or less detailed accounts of the tour. After careful perusal one is impressed by the fact that the press of Sweden in these articles has given Father Pribilla's lecture tour a most cordial and sympathetic welcome. Apart from what Father said in his lectures, he made a deeply favorable impression on the newspaper men

by his sincere, cheeful and natural manner as well as by the interest he manifested in Swedish culture and concerns even before he came to Sweden.

The reports of the lectures were written without any malicious insinuations and are substantially correct save for a few details where formulae or definitions of Catholic doctrine were mis-stated. Father Pribilla's most enthusiastic reception was at the lecture delivered in the great auditorium at Upsala University. This lecture was attended by the Protestant Archbishop, the entire faculty of the University and some four hundred students. After the lecture the newspapers noted the following points as being of special interest and worthy of consideration: that there is a fair degree of human reason on the side of the Church,—the Church's teaching concerning morality,—concerning the freedom of the will and the fundamental moral meaning in the questions of Faith; the disinterested attitude of the Church toward success or failure; the interest of the Church for a social and not a socialistic state, and finally, the desire of Catholics for tolerance and mutual cooperation with other creeds in practical matters.

From the many reports there is one which refers more to the Jesuits as a body than to Father Pribilla. The *Goteborgs-Tidningen* writes as follows: "A Jesuit Father! Almost instinctly the word seems to convey the meaning, 'Be careful!' or 'Danger!' A gaunt, tall figure rises before the imagination, a man with eyes that gleam with the wild fire of fanaticism. How many times have the Jesuits been represented as the very incarnation of intolerance, within a self-centered and contentious church. In this church the members of the Company of Jesus are said to fight in the front rank and their distinctive mark is said to be quarrelling. This picture certainly cannot be said to apply to Father Pribilla. Far different are the characteristics of this Jesuit who is famous not only as a priest but as a writer and a scholar. One cannot doubt that

he is a spiritual man, but his whole bearing manifests that he is also a man who knows and feels at home in this world of ours. He has a sureness and a sincerity that at the outset disarm all suspicion. He impresses one as being a kind and sympathetic character. But it is also quite evident that he is an able champion of his cause."

A. M. D. G.

American Assistancy

CALIFORNIA PROVINCE

Los Gatos—Fire at the Novitiate

The Hearst newspapers carried vivid but somewhat fanciful accounts of the fire which destroyed the greater part of the winery at the Sacred Heart Novitiate, Los Gatos, California, in the early morning of January 27. According to the papers, a 50,000 gallon vat of new wine was "tapped" when the water supply failed, the wine was run into a cistern, and thus enabled the Los Gatos Fire Department to put out the fire.

As a matter of fact, the vats were not tapped at all. However, about 40,000 gallons of wine did escape from the burning vats on the ground floor of the winery, and when a water shortage became imminent, an ingenious junior conceived a plan of diverting all the waste liquids, flowing in such abundance from the winery, into a cistern. The fire department attached their pump, and water of a purplish hue and of a rather suspicious odor began to flow from the nozzles.

The Brother in charge of the winery succeeded in removing much of the valuable equipment to a large fireproof room, and three truckloads of wine, in barrels or cases, were also transported to safety.

The central portion of the winery and the east wing were evidently doomed, so every effort was directed to saving the long west wing where the bulk of the wine was stored. A strong wind blowing from the east made even this look almost helpless, but just when the danger seemed greatest, a sudden change of wind swept the flames back towards the east. Time after time the roof of the west wing caught fire, but the bucket brigade, composed of the novices and juniors,

and the work of two forest rangers, averted a terrible disaster.

In the rest of the building, the flames raged unchecked from one o'clock to four; from four to five they were gradually gotten under control, and at 5:30, when the last sparks had been extinguished, a tired group of Jesuits went to offer up a Mass of thanksgiving.

CHICAGO PROVINCE

Detroit

President Roosevelt Appoints Father Siedenburg

The following telegram came to Father Siedenburg from Washington on February 8. "By direction of the President, you have been appointed with full voting power impartial vice-chairman of the regional labor board for Detroit to represent the general public in mediation of labor controversies in your area. Your acceptance and service will constitute a most substantial contribution of the highest patriotism to the solution of present industrial unrest. Please advise acceptance by wire. (Signed) Robert G. Wagner, Chairman, National Labor Board." Perhaps it should be explained that the word "impartial" above indicates that some members of this board represent labor, others represent capital; the vice-chairman is to belong to neither party. Moreover, the word "vice-chairman" really means chairman, since Mr. Abner E. Larned, the chairman, has been given an indefinite leave of absence in Florida from the duties of his office. Father Siedenburg's experiences on both the county C.W.A. and the county Emergency Relief Administration fitted him particularly for the new position.

OREGON PROVINCE

Montana—Christmas at St. Ignatius Mission, 1933

The annual feast of Christmas here seems to be ever ancient and yet always new. Regardless of weather,

but gladly availing themselves of the better roads that now prevail throughout the Reservation, the Indians are seen arriving from every district; some on horseback, others with team and buggy or spring wagon, and more still in every variety of second-hand car, mostly of the ancient Ford type. Come they must for the great celebration!

The Indian camp, which is normally so quiet and empty, soon assumes new life and becomes a busy center of activity. At 2 p. m., the bell rings to call the people to confession. And soon, the more fervent Indians, the women especially—who are always first in such matters—are seen winding their way to church. And with few intervals of time, the procession keeps up till midnight, when the last stragglers arrive, a few of them in the waiting line being left when the midnight bell calls the three priests to the sacristy to vest for Mass.

Three or four Indian police, displaying their stars, preserve order and good behavior. Another, as usher, conducts the people to their various places. At a given signal, the Indian choir assembled at the front door of the church, intones its solemn Christmas hymn, and marching in, brings along its melodies of joy and peace, announcing like the angels the coming of the new-born Savior. Then comes "Holy Night" sung by the Indian Marquette Choir.

Preceded by 17 Indian altar boys, the three priests advance to the altar to begin the Solemn Mass. The altar is ablaze with lights amidst a profusion of flowers only to be seen on such solemnities; whilst to the right a Crib of majestic size portrays the Savior's birth. The whole scene is one of Christmas splendor. The Marquette Choir sang the Mass, sustained and carried along by organ and violin. Church and choir loft were packed with people, some finding standing room only. Father Taelman, the celebrant, preached the Christmas sermon in English and Indian.

But the most touching moment came when 700 Indians came to receive Our Lord in Holy Communion. The spectacle was unique, in the colorful dresses and shawls of the women, some of whom had to bring along papooses, equally adorned for the occasion. While two priests distributed Holy Communion, Christmas hymns were sung in Indian and English by the two choirs, enhancing the sacred function.

The Solemn High Mass was followed by a low Mass of thanksgiving, during which the Indians continued aloud their prayers and finished their repertoire of Christmas carols. Good will prevailed, and with it, peace and joy.

Low Mass again was said at 8, 9 and 9:30, with High Mass at 10 o'clock followed by Benediction. Many Indians then came to the parlor of our residence to get beads and scapulars, and above all, their Catholic calendar. For a number of years, the Society for the Propagation of the Faith (New York) has sent us a generous supply of calendars, which are much appreciated by our Indian people.

It takes the great feasts of the year, particularly Easter and Christmas, to bring out the faith of our parishioners. With all their faults and shortcomings, they cling to their holy religion; and nearly all are well prepared, when the time comes to die. The Mission is doing God's work!

MARYLAND-NEW YORK PROVINCE

Baltimore—Celebration of Tercentennial

The local contribution of the Society of Jesus in observance of the Tercentennial of the Founding of Maryland (1634-1934), took the form of a series of historical lectures called, "The Founding of Maryland Lecture Series." These lectures were arranged by the Reverend Henri J. Wiesel, S.J., President of Loyola College, and the Reverend Ferdinand C. Wheeler, S.J.,

Rector of Loyola High School. Three noted scholars of national reputation were chosen to deliver lectures at the Cadoa, the Catholic Daughters of America lecture hall, in the city of Baltimore, on the Founding of the Colony of Maryland. The first lecture was given on January 18, by Michael Williams, editor-in-chief of *The Commonweal*, author and head of the Calvert Associates, who took as his subject, "The Maryland Idea." Mr. Williams was introduced by Judge Eugene O'Dunne of the Supreme Bench of Baltimore. The second lecture was presented on February 1, by the Honorable Judge J. Moss Ives, of Danbury, Conn., a scholar and writer of Maryland history and a non-Catholic, who spoke on the topic, "The Political and and Economic Aspect of the founding of Maryland." Judge Ives was introduced by the Honorable Albert C. Ritchie, Governor of Maryland, who presided. The third and final lecture of the series was given on March 15, by the Reverend Dr. Peter Guilday, Professor of Church History at the Catholic University of America and the foremost Catholic historian in the United States. Dr. Gilday lectured on the subject, "The Ecclesiastical Aspect of the Early Colony of Maryland." Representing the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore, Right Rev. Msgr. Albert Smith, presided and introduced the speaker. An elaborate and specially designed program commemorative of the founding of Maryland was printed, which bore on its title page, done in gold, the great Seal of Maryland and the Seal of the Society of Jesus and listed one hundred and fifty sponsors, prominent and outstanding in the State of Maryland. A large and appreciative audience was in attendance at all the lectures. The lectures delivered were of high scholarly merit and were original historical contributions on the Founding of Maryland. They were later published in Catholic papers and periodicals.

Maryland—Tercentenary Exercises at St. Clement's Island

With Governor Albert C. Ritchie calling upon the people of his State to re-dedicate themselves to the principles laid down by Sir George Calvert, the first Lord Baltimore, and carried out by his sons, Cecil and Leonard Calvert, and with the Very Rev. Edward C. Phillips, Provincial of the Maryland-New York Province of the Society of Jesus, as a spiritual descendant of Father Andrew White, S.J., thanking God for the blessings conferred on Maryland in the past 300 years, the Tercentennial of the Founding of Maryland was celebrated on March 25 at St. Clement's Island by the erection of a great memorial cross on or near the spot on which Leonard Calvert, Father White, Father Altham-Gravenor, S.J., Brother Gervase, S.J., and the other Maryland Pilgrims erected a cross to the honor and glory of God on March 25, 1634.

The two thousand pilgrims from Baltimore, Washington and Southern Maryland, together with a few from more distant points, were thrilled by the ceremonies.

St. Clement's Island is about 90 miles from Baltimore and 75 miles from Washington. It lies in the Potomac River between the Maryland and the Virginia shores.

For the provision of the pilgrims, the State Government, with the cooperation of Swepson Earle, State Conservation Commissioner, provided launches and others boats from the Maryland Oyster Navy for the transportation of the visitors from the Maryland shore to the island. The transportation was carried out most efficiently.

The sun shone down upon the waters of the Potomac as the launches and the other craft carrying Maryland and United States flags plied the waters. Officers and members of the Marine Corps and the United States Navy, as well as cadets from the Charlotte Hall

Military Academy in Southern Maryland, helped to care for the crowd.

Before the pilgrims of March 25, 1934, set out for the landing point of the pilgrims of March 25, 1634, they could see the Tercentennial Cross gleaming in the sun. The cross is forty feet high. It will stand through the years as a symbol of the determination and the courage of men who three centuries ago sailed a turbulent ocean in quest of religious freedom, braved the dangers of piratical attacks, fought the angry storms and at last arrived on the peaceful waters of the Potomac at the Sanctuary which they had sought and for which their hearts had yearned.

With the exception of the launches and other craft plying the waters, the sprinkling of houses, including the St. Clement's Manor, well-nigh 300 years old, and clear spaces where 300 years ago there were woods, the scene last Sunday must have been much the same as it was on March 25, 1634, when Leonard Calvert and his pilgrims founded the Colony of Maryland and celebrated the founding with the erection of the cross and the offering up of the Holy Sacrifice of the Mass.

It was thrilling for those present at the dedication to live again that famous day in the history of this country when The Land of Sanctuary was inaugurated by the Catholic Calverts as a haven of freedom for all those who had suffered persecution or who dreaded such persecution in the years that lay ahead. The Feast of the Annunciation, March 25, 1634, marked beyond all legitimate dispute the establishment in this country of the principles of religious freedom.

The Maryland colonists came to St. Clement's Island from the Virginia shore. The new cross can be seen from both Maryland and Virginia. Those who took an active part in the celebration could look out upon both States as the speakers re-enunciated the principles of the Catholic Calverts and re-dedicated themselves and all Marylanders to the perpetuation of such principles.

The Potomac River encircles the island and not far away lies the Chesapeake Bay, whose beauty, as well as the beauty of the Potomac River, were described for the ages three hundred years ago by Father White in his *Relatio Itineris in Marylandiam.*

The unseasonal weather of the week-end, with its snow, had transformed a great part of the island into a quagmire. None, from the Governor down, could escape it. But overhead the sun shone down on the waters of the Potomac, and the waters glinted.

The ceremonies of the dedication proper were opened with a procession in which the United States flag and the Maryland flag were carried by cadets of the Charlotte Hall Military Academy.

Governor Ritchie, Father Phillips, the Rev. Dr. Edward Barnes Niver, Episcopalian rector of Washington; members of the Maryland Tercentennial Committee and others marched in the procession.

R. Bennett Darnall, chairman of the Executive Committee of the Maryland Tercentennial Commission, a prominent lay Catholic of Baltimore, who traces his relationship back to Archbishop John Carroll, opened the meeting with a brief address in which he emphasized that while it was probable the Maryland Pilgrims had cruised about in the waters of the Potomac and the Chesapeake, and while it was possible that a few of them had landed informally on Maryland soil a few days before the founding of the colony, it was their idea and determination to found the colony on the Feast of the Annunciation and say Mass on Maryland soil for the first time on Mary's Day—a day which would bring a message of hope to the citizens of the New Land.

Mr. Darnall introduced the various speakers. In presenting Father Phillips, he said the Provincial of the Jesuit Fathers was a member of the Society of Jesus, three of whose members had come over with Leonard Calvert. Father Phillips wore his cassock,

mindful that Father White had worn his cassock when he helped to erect the cross on Maryland soil on Mary's Day.

Father Phillips' Invocation follows:

"In the name of the Father and of the Son and of the Holy Ghost, Amen.

"Almighty and eternal God, we bow our heads, this day, before Thee, in the spirit of those first Pilgrims, who on March 25, 1634, bent their knees upon this hallowed soil, whilst their spiritual leader, Father Andrew White, S.J., offered up the Holy Sacrifice of the Mass, and all, on the altar of their hearts, offered to Thee their humble prayer of Thanksgiving and of Praise, of Promise and Petition.

"We recall, with gratitude to Thee and them, that priceless heritage of Principles and Purposes, which these Founders of this State have left us, in the written records of their words and deeds.

"We recall the primacy of spiritual purpose, openly acknowledged by the Lord Proprietary: 'Our prime and principal purpose is that, in a land so fertile, there may be sown not merely the seeds of grain and of fruit, but rather, the seeds of religion and devotion. Our purpose is nobler than any which England, for all the rich record of her victories, has ever yet achieved. I recall it a Splendid Venture, this garnering of souls, for such was the work of Christ, the King of Glory.'

"We recall the principles of political and ecclesiastical freedom, so fearlessly proclaimed by the Freedom of this colony. 'The inhabitants shall have all the rights and liberties, according to the Great Charter of England. . . . Holy Church, within this Province, shall have all Her rights, liberties and immunities safe, whole and inviolable, in all things.'

"We recall the declaration of spiritual independence, made by the military commander of the infant colony: 'Your Lordship knows that my security of conscience

was the first condition that I expected from this Government.'

"We recall the heroic dedication to Sacrifice and Service, made for God and humanity by an early Jesuit Maryland Missionary: 'I should choose to toil here, among the Indians, and, destitute of all human life, worn out by hunger, die, lying on the bare ground, under the open sky rather than, through fear of want, abandon this holy work of God. God grant me but the Grace to do Him some service, and the rest I leave to Providence.'

"On this day, Feast of the Annunciation of the Virgin Mary, in the ninteenth century after the Incarnation, and on the three hundredth anniversary of the Founding of this State, we friends and citizens of Maryland desire to dedicate ourselves anew to that ancient Tradition of political democracy and religious toleration, which was the gift to this State and country of the Pilgrim of the 'Ark' and the 'Dove'.

"Grant, then, we beseech Thee, Almighty God, that today, with minds and hearts illumined and enkindled by the Grace of Thy Holy Spirit, we may read the inscription on this Memorial Cross, not as a mute epitaph of a dead and forgotten past, but as a living prophecy of an enduring future, in which the men and women of this State of Maryland, animated with the spirit of Christliness and kindliness of service and of love may continue to enjoy themselves and to offer to others their inalienable rights of Civic Liberty and Religious Peace, through Jesus Christ, Thy Son, Our Lord, Amen."

The inscription on the base of the cross, to which Father Phillips referred, is as follows:

> St. Clement's Island. To this island, in March, 1634, Governor Leonard Calvert and the first Maryland colonists came in the Ark and the Dove. Here they landed. Here they took possession of the Province of Maryland, a cross of Maryland

wood was erected and the Holy Sacrifice was celebrated. Here they first brought to the New World those principles of religious liberty which have been the chief glory of this State. Erected by the State of Maryland, March 25, 1934.

Other addresses were made by State Senator J. Alan Coad of St. Mary's County, in which St. Clement's Island is situated; by Judge T. Scott Offutt of the Maryland Court of Appeals, and Governor Ritchie.

Honeoye Falls, N. Y.

In honor of the French Catholic missionaries and the chapel they founded in the westernmost Seneca villages of the Iroquois Confederacy, a memorial tablet on the old chapel site of St. Jean at Dann's Corners, Honeoye Falls, was unveiled on October 29, 1933. The Rev. Aloysius M. Thibbits, S.J., of Auriesville; the Rev. Michael K. Jacobs, S.J., of Montreal; the Rev. Edward J. Byrne, S.T.D., of St. Bernard's Seminary, and James A. Quinn, supreme commander of the Order of the Alhambra, addressed the audience of some 5,000 persons. It was an audience representative of many religious groups and civic leaderships to which they spoke in tribute to the heroes of religion and in congratulation to the Order of the Alhambra which erected the tablet and arranged the program.

Father James Fremin, Father Julian Garnier, and Father Peter Raffeix were the three Jesuits most closely associated with the mission-work at the old Indian village of Gandachiragou. Father Thibbits gave the principal address of the day.

Brooklyn

Shortly before Christmas, the Brooklyn parish of St. Ignatius suffered a profound loss by the sudden illness and death of Father Thomas Murphy, S.J. Former Rector of St. Francis Xavier College, New

York City, and of Holy Cross College, Worcester, Father Murphy spent the last twenty years as a parish priest in Brooklyn and endeared himself to the hearts of all and especially to the countless children who through the years had grown to know and love him.

Despite his countless other occupations, Father Murphy found time energetically to promote the Jesuit Seminary Fund in the parish. Through his systematic efforts, wide support was obtained to help the seminarians who will "carry on" his glorious work during the years to come.

(An obituary of Father Murphy will appear in an early issue.—*Editor.*)

Georgetown University

Founders' Day Tercentennial Celebration

With impressive ceremonies, Georgetown University on April 9th, conferred high honors on five men and women in connection with its commemoration of the anniversaries of the First Vows of St. Ignatius and his Companions at Montmartre in 1534 and the founding of the Maryland Colony 100 years later.

For the first time in 145 years, Georgetown, oldest Catholic school in the United States, broke a hard and fast rule by conferring an honorary degree upon a woman. Mrs. Genevieve Garvan Brady, philanthropist of New York, widow of Nicholas F. Brady, was made a Doctor of Laws in recognition of her outstanding promotion of Jesuit education.

The gold medal decorations of Georgetown's Founders' Day Academies were conferred on two other women and two men.

Mrs. Padraic Colum of New York, wife of the poet, and a poet and literary critic in her own right, received the award of the James Ryder Randall Academy of Letters and Dr. Sofie A. Nordhoff-Jung of Washington, founder of the prize for Cancer Research

bestowed last year on Dr. Alexis Carrell of New York, received the gold medal of the Angelo Secchi Academy of Science.

The two men honored were the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, who received the gold medal of the John Carroll Academy of Foreign Service, and Governor Albert C. Ritchie of Maryland, upon whom was bestowed the gold medal of the William Gaston Academy of Law.

The awards were made in the presence of a distinguished company, including Ambassadors and Ministers of thirty-five foreign governments, Supreme Court justices, members of the Cabinet, Bishops and other dignitaries of the Catholic Church, and many prominent educators.

Georgetown celebrates the Maryland tercentenary as its own Founders' Day, for the university, started in 1789 by Archbishop John Carroll of Baltimore, sprang from the first Jesuit mission school founded by Father Andrew White at St. Mary's City in the then Maryland Colony of Leonard Calvert.

Flags of many nations were displayed in Gaston Hall, where the commemoration exercises took place, and decorated the Hall of the Cardinals, where a reception was held after the ceremony.

Clerical and academic robes were worn by the dignitaries of the church and of the universities represented, and full dress uniforms by the diplomats and other officials.

The exercises opened with a procession headed by the honorees, Bishops of the church and with Ambassador Ahmet Muhtar of Turkey, as dean of the diplomatic corps, leading the large number of diplomatic guests. Philip A Hart, Jr., of Pennsylvania, president of Georgetown's 104-year old Philodemic Debating Society, made an address of welcome on behalf of the seniors and student body.

Senator Bankhead of Alabama, LL.B., Georgetown,

'93, read the charter, after which President W. Coleman Nevils conferred the degree of Doctor of Laws upon Mrs. Brady.

"History tells us," the citation read in part, "that ever and anon noble and pious women have reared temples to God. This evening we greet one who has not been content to build a mere monument; she has, as it were, reared temples of the Holy Ghost wherein fervent youths may be fashioned and formed to promote the greater glory of God."

Dr. Edmund A. Walsh, S.J., chancellor of Georgetown, then read the proclamation of Founders' Day and the Most Rev. John Gregory Murray, Archbishop of St. Paul, read the roll of Georgetown's founders.

As each name was read, the bell of the first church of Maryland was tolled in remembrance. The Georgetown choir then chanted the praises of the founders.

Next the various honors were bestowed.

Other members of the hierarchy who were present were: the Most Rev. Bishop James Hugh Ryan, rector of the Catholic University; the Most Rev. Thomas C. O'Reilly, Bishop of Scranton; the Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore; the Most Rev. John B. Peterson, Bishop of Manchester, N. H., and the Most Rev. Francis J. Spellman, Auxiliary Bishop of Boston.

Gift of Mrs. Brady

The original manuscript of Mark Twain's "Tom Sawyer" was presented to Georgetown University at the conclusion of the exercises by Mrs. Brady, owner of the precious document which was written in Twain's hand writing and valued close to $50,000.

Speech of Apostolic Delegate

After the bestowal of the honors, acknowledgement was made on behalf of the recipients by His Excel-

lency, the Apostolic Delegate, who spoke as follows:

"We are profoundly sensible of the high honor which has been conferred upon us on this historic occasion, the Tercentennial of those First Founders who, in 1634, projected a seat of higher learning at St. Mary's City. His Excellency, the distinguished Governor of the State of Maryland, Mrs. Padraic Colum, Dr. Nordhoff-Jung and the Duchess Brady join with me in expressing our deep gratitude to the President of Georgetown University as well as to the Board of Regents and the several faculties. Membership in these academies of learned men creates bonds of intimate union with a university dedicated to the pursuit of knowledge and the diffusion of education. That in itself is an honor and a privilege. But the distinction becomes doubly significant when the university which grants it has prominent merits of its own, and when they who bestow academic honors well merit to be considered the worthy heirs and zealous administrators of the trust committed to them.

"Happy was the day and blessed the hour, three hundred years ago, when Andrew White, of the Society of Jesus, landed with his companions on the shores of Maryland and sanctified their future labors with celebration of the Holy Sacrifice. The inhabitants of the region grouped around, they implored God's benediction and guidance in the development of the tasks they had set themselves. Their program was threefold: the propagation of religion, the spread of education, and a further widening of the frontiers of civilization. The successors of these Founders, the Fathers of the Society of Jesus, have, through the intervening centuries, maintained without interruption those same ideals with an ardor equal to that of the original impulse. The results have been glorious to the Church and the Nation.

"These progenitors of Georgetown University reach the distant shores of America in that first half

of the Seventeenth Century when literature, art and the sciences flourished widely in Europe. The great religious orders dedicated to the education of youth were ever increasing their prestige and influence through teachers eminent for knowledge and virtue. Not a few of them became canonized saints. Had these newly-arrived colonists remained in their native land, surely, they would not have lacked the satisfaction and deep consolation attaching to their sacred ministry and their teaching profession. But, in free choice, they accepted the arduous and uncertain destiny which is common both to missionaries and to pioneers. Under God they consecrated to a new and unknown land their rich endowment of literary and scientific talents. Rightly, then, does America honor them with the title of pioneers and the Church with the merit of missionaries.

"History records that their arrival opened up in the colony a rich spring of spiritual life the waters of which have continued to flow with benedictions. These and their worthy successors made a lasting contribution to the intellectual and moral life of the nation by defense and cultivation of noble ideals and by the daily task of directing successive generations of youth in the path of duty and right living. These disciples, in turn, handed on to the nation their respective and enlarged heritage of knowledge and culture. Thus, the meritorious record of the pupil reflects the glorious history of the master. Nor does the Church forget that from the Society of Jesus came the first saints and martyrs of North America, and from her ranks the first Catholic Bishop, John Carroll, Founder of this University. All right thinking men are debtors to these precursors, to whose vision we render just honor, praise and the tribute of remembrance. For the spiritual light which they kindled in Maryland reveals the finer qualities that lie in the nature of man and of things. The greatness of a nation is better measured

by the depths of its spiritual ideals than by the extent of its material achievements.

"In thus expressing our sentiments of gratitude for the honor conferred on us I feel that I am also interpreting the sentiments of all here present. Not only do I speak in the name of the persons receiving these valued honors but on behalf of all who know the worth and quickening influence of a sound education based on religion and morality. The particular individuals singled out for these distinctions furnish proof and living evidence of the success with which this educational group has won approval and collaboration during their labors of three centuries. His Excellency, Albert C. Ritchie, is the honored successor of Leonard Calvert, first Governor of Maryland. His presence on this platform testifies to the enlightened patriotism which has always been defended and instilled in the hearts of their pupils by the faculties of Georgetown University. Mrs. Padraic Colum and Dr. Sofie Nordhoff-Jung have distinguished themselves by broad culture and scientific accomplishment, while Mrs. Nicholas Brady adds the further tribute of princely generosity in support of higher studies. They all combine in testimony of their common desire to promote and extend the high mission of Christian Education. And the choice of my humble person is but another manifestation of that traditional devotion to the Holy See and of that profound loyalty to the leadership and teachings of the Vicar of Christ which have ever characterized both teacher and disciple in this institution.

"It is right and fitting, therefore, that the merits of these masters should be proclaimed anew and their work honored on his happy Tercentennial. The awards conferred tonight will be for us, the recipients, a permanent bond of union with their ancient University. To the President, to the Faculties, and to all their collaborators in every field and office, we extend our cordial thanks and our deep gratitude for the

immense good they are continuously rendering by their academic labors and by their sound principles of life and conduct. And to the student body,—undergraduate, graduate and alumni,—we beg to extend fraternal greetings. We are proud to be admitted to fellowship with them in the household of an Alma Mater long consecrated to culture of the mind within the ennobling influence of religion, and whose corporate seal proclaims that Faith and Science within her halls shall ever dwell in perfect unity."

Georgetown Prep—Tercentenary Celebration

His Excellency, the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, presided at the celebration held at Georgetown Preparatory School, Garrett Park, March 25, in commemoration of the first Mass on Maryland soil which was offered up by Father Andrew White, S.J., on March 25, 1634.

Members of the Diplomatic Corps, United States Senator David I. Walsh, military and naval officers and representative citizens from Maryland, the District of Columbia, Virginia and many other states were present at the ceremonies.

His Excellency blessed the ten large stained-glass windows in the nave of the new chapel of the school and many more smaller windows in the clerestory choir and shrines. He also blessed two marble shields on the interior walls of the chapel. One of the shields shows the Ark and the Dove, with the date 1634; the other, with the seal of the school, and date, 1934.

Georgetown Preparatory School traces its history step by step through the old Georgetown Academy on Georgetown Heights, founded in 1789 by Bishop Carroll; through the Bohemia Manor School, 1746; and again through the Newtown School, 1640; and thus back to the pioneer days of the early Jesuits who with-

in a year or two after their arrival as missionaries to this country, expressed their hope of founding a school of higher education.

The chalice and missal used by Father White at the first Mass said on Maryland soil were on exhibition at the school.

In the course of the ceremonies the Apostolic Delegate was presented a spiritual bouquet made up by the faculty and students of the school.

Preceding the dedication of the windows and the shields there was an "Academy on Colonial Maryland" given in the school auditorium by the students.

Missions for Civilian Conservation Corps

The Lenten season of 1934 offered a novel kind of work for our Mission Band. About a month before Lent began, Reverend Joseph Schmidt, the director of the Society for the Propagation of the Faith and the Home Mission Bureau for the diocese of Harrisburg, wrote to Father John P. Gallagher, S.J., asking for a few priests to give missions in the camps of the Civilian Conservation Corps situated in that diocese. Father Gallagher offered to send all the priests that could be spared during the first week of Lent. Immediately Father Schmidt set to work and arranged for missions in ten CCC camps, nine of them for young men between the ages of 18 and 25, and one a camp for war veterans.

The ten Tertian Fathers from Poughkeepsie who were assigned to this work arrived in Harrisburg on Saturday, February 17th, armed with a plentiful supply of prayerbooks, catechisms, rosary beads, scapular medals and five Mass kits. The Mass kits had been loaned by Reverend Father Provincial for the occasion, and five more were supplied by priests of the diocese. After dining with Father Schmidt, the missioners were taken to the Bishop's residence to meet His Excellency, Most Reverend Philip McDevitt. A

cordial welcome awaited us and the Bishop had a photographer on hand to take a picture of the group together with himself and the Director of the Home Mission Bureau. After a short chat with His Excellency and having received the episcopal blessing on our work, we left by automobile for our respective camps situated within a radius of 85 miles from Harrisburg.

One of the outstanding memories of the camp mission work is the sincere and whole-hearted welcome extended to all the priests by the commanding officers, the majority of whom were non-Catholics. Some of them were regular army men, one a naval officer, and the rest members of the Officers' Reserve Corps who took up active service just for CCC work. During the period of his stay the priest was given lodging in the Officers' barracks,—a small, plain room containing a chair and a bed. If he was lucky, he also had a small wood stove and the walls of his room were lined with beaver board. Five or six blankets were none too many for the cold nights of that last week in February when the thermometer dropped down below zero and stayed there nearly all the time. As far as living conditions went, it was simply a case of "roughing it" for a week, but even "roughing" has its thrills especially in the early hours of a winter's morning.

The number of Catholic boys in the different camps varied from 30 to 150. About a dozen nationalities were represented, including Polish, Italian, Ukrainian, Croatian, Lithuanian, Russian, Swedish, German, and just plain Irish. Several of the boys from upstate Pennsylvania belonged to the Oriental rite, and some of the camps had a few Greek Orthodox.

The mission services were conducted either in the Recreation Hall or the Mess Hall and the following schedule, with but minor variations, was carried out in all the camps: 6:15 a.m. Holy Mass followed by a short instruction; 6:15 p.m. Instruction, rosary, sermon, evening prayers and hymn. Confessions were heard every evening after the services and baptismal

vows were renewed at the end of the mission. One of the priests of the Harrisburg diocese, Rev. Charles Allen, has been temporarily released from parish duty and devotes all his time to CCC work. He is chaplain for three camps, saying Mass at two of them every Sunday and at the third, every Thursday. Father Allen lives at Camp 114, Tea Springs, Pennsylvania; his rectory is a little log cabin plastered with mud and built by himself with the assistance of his CCC boys. During the mission he spent some time at each of his camps and there celebrated Mass facing his congregation while the missioner explained the meaning of the Holy Sacrifie, the vestments and the ceremonies.

In general, the results of this mission work were very gratifying—much greater than had been hoped for. At one of the camps a long, lanky sergeant from the regular army, a non-Catholic, greeted the missioner on his arrival and asked if there was anything he could do to help out. Then on his own initiative he proceeded to assemble the entire company and in language that was powerful, if not elegant,—this sergeant had charge of a mule train in France during the world war—harangued the Catholic boys on their duty of making the mission. The attendance at that camp was one hundred percent. But there were other factors, too, that helped towards this perfect record. One was the example of the Protestant officers in charge, who attended the evening services regularly. When the missioner, thinking that they might feel bound to be present in order to insure discipline, hinted that this was not necessary, the Captain replied: "We do not attend, Father, in order to keep discipline, but we want the boys to realize that religion is a manly thing and that men are interested in it."

One other camp boasted a perfect record; in most of the others 80 to 90 percent of the boys came to the services and received the sacraments while in a few only 50 to 60 percent responded. At one mission, the

camp mascot, a large white dog, set a fine example by attending every service, including morning Mass. At the evening services the mascot usually curled up in peaceful slumber at the preacher's feet. However, during the sermon on hell he decided to do a little preaching himself, so he woke up long enough to let out three rumbling growls right in the midst of a description of the pains suffered by the damned.

After the Novena of Grace, two Tertian Fathers returned to the Harrisburg diocese where, from Passion Sunday to Palm Sunday, they conducted missions in camps that had not yet been visited, while three others were assigned to New Jersey camps in the Trenton diocese. At two of the latter the services were conducted in nearby churches. In both instances the local parishioners took advantage of the opportunity and attended the mission in goodly numbers. St. Casimir's Church at Woodbine, New Jersey, has no resident pastor; it is visited once a month by a priest from Camden. For the first time in its history, Palms were blessed and distributed and Benediction of the Blessed Sacrament was given during the mission there.

Some of the visible results that came from the fifteen camp missions may be of interest:

Seven boys received their First Holy Communion during the mission and ten others were put under instruction in order to make First Communion by Easter.

As high as forty or fifty non-Catholics attended the evening services regularly in many of the camps and smaller groups even attended Mass daily. About ten asked to be received into the Church and are now undergoing instruction.

At a veterans' camp arrangements were made to have three marriages validated.

Every camp had a group of 12 to 25 boys who received Holy Communion every day during the week. The solid devotion of these groups and their evident

joy at having a priest among them was one of the greatest consolations the missioner had.

Some idea of the respect and friendliness shown by the officers and boys alike may be gathered from the following excerpt of a letter received by one of the missioners after his departure:

"Dear Father:—

Please believe me when I say you have been sincerely missed by many members of this Post and by all the officers. There was certainly a great degree of tangible appreciation of the Mission which you so successfully conducted for us.

Lieutenant Gordon made the suggestion to several men here that it might be a good idea if some token of appreciation could be extended to you. The thought caught like wild fire and the result is that we are enclosing herewith a check which was donated in its entirety by the C.C.C. boys.

I know that I can say without reservation that every individual at this camp sincerely hopes to have the pleasure of meeting you again in the not too distant future.

Sincerely Yours,
FREDERIC D. BUXTON,
Captain, 316th Infantry,
Commanding Officer."

A good percentage of the men and boys who are now engaged in the work of the Civilian Conservation Corps have led a rather haphazard life since the depression set in, seeking an odd job or a meal where and when they could get them. The inevitable result was that they lost contact with the Church. It is safe to say that many who came to the sacraments at the camp missions would not have been reached through the ordinary parish channels. It was literally a seeking out of the stray sheep and the Heart of the Good Shepherd must have been gladdened at the sight of those who were brought back to Him.

MEXICO

The General Situation in Mexico

For the past few months the Mexican people have been engaged in a fresh struggle with their tyrannical government . . . a duel to the death, or perhaps merely a battle of words and resolutions. The first skirmish was fought over Marxism in the University. Narciso Bassols, Secretary of Education, through the Rector of the National Preparatory School of Mexico, endeavored to marxianize the university, under the guise of scientific, materialistic instruction. This attempt the citizens opposed, first by discussion in the press, and then by organized action of many university professors and students. The skirmish was won (the first victory in ages), for the government was forced to recognize the university's autonomy and the new Rector and faculty do not favor the imposition of Marxism, but desire academic freedom. This was no more than a skirmish for it is not known as yet how long the triumph will last, since the Government has given but a small subsidy to the university and doutbless intends to starve it into submission.

Another conflict is in progress, daily less favorable to the good cause, over instruction in the primary and secondary schools. In their regard the government and the National Revolutionary Party (the P. N. R.) have the following intentions, suspended like so many swords of Damocles over the heads of all good Mexicans: sexual instruction in the primary school, rationalistic, socialistic, scientific, Marxian education from the primary school on and hence abolition of the lay school, at present the clergy's last stand. These tendencies will affect the private schools which may not function unless incorporated with and entirely subject to government control. Consequently should the law be passed (they are procuring an amendment to the Constitution), private schools will have to close and

there will soon grow up an atheistic and immoral generation.

Against these projects, there is no opposition up to the present, save futile lamentation and the well-nigh useless action of the two Catholic bodies—the Parents' National Union and the National Association for Freedom of Education. Perhaps if the law is passed a stronger spirit of organized resistance will be aroused.

A. M. D. G.